Prayer at Washington Cathedral

GREAT art thou, O Lord, and greatly to be praised;
Great is thy power, and thy wisdom infinite.
Teach us worthily to praise thee and to magnify thy name.

We are aware this day of thy providence in the affairs of the nation.
We sense in the perplexities of our history, the sure guidance of thy hand.
Thou has scattered the proud in the imagination of their hearts,
Thou hast put down the mighty from their thrones
And exalted those of low degree.

We thank thee for the close relationship which throughout our history has persisted between the affairs of state and the spiritual aspirations of our people.
We thank thee for the devotion of our churches to the millions of men and women who have served the nation in the vexations of war and the tedium of peace.
We thank thee for the thousands of chaplains who, unmindful of the consolations of home and the preferments of office, have ministered to American men and women in remote and hazardous missions.
We thank thee for those who have endured, whether in life or death.
Make us worthy of their oblation of loyalty, labor, and suffering love.

Today we are aware of new difficulties and dangers which confront America.
These are not the burdens of the small but the burdens of the great.
Through thy grace, make us equal to them.
We pray this not for our own salvation and grandeur but for the succor of the world.
Give us, O Lord, peace with justice, with order and decency.
But until such a peace is assured, give us wisdom, courage and patience.
Give us the faith to prevail.
Give our chaplains in their task of ministering to our armed forces the assurance of thy presence.
And give us all in these perilous days the light we need to pray and to act in accordance with thy holy will.

Through Jesus Christ, our Lord,
Amen.

Given at Washington Cathedral on April 23, 1967 by Dr. Karl A. Olsson

the Chaplain

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By Karl A. Olsson

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the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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Editor's Notes

THE UNOBTRUSIVE GIFT

A MODERN wit has said that the new mathematics is so simple only a child can understand it. How like Christmas! For many adult minds it is simply too good and grand to be true. It is at best a harmless myth.

It is natural to test new experiences and ideas by what has been previously known, and, of course, no man has known anything that can fully prepare him to entertain all that Christmas means. God's intent in Christmas must be received through the openness of faith.

Men have a deep fear of being thought gullible, naive or odd. Thus they put almost insuperable barriers before God as he tries to tell them,

> My ways are not your ways, neither are my thoughts your thoughts.

Some cultures have reverenced the child since it was believed that children were purer by reason of their being closer in years to the fashioning hand of the Creator. It certainly is common that adults develop a protective shell and undergo a hardening process by which they turn away from receptivity to new experiences and fresh idealism.

If a man rejects the traditional ways in which God is understood to have communicated with men, he is at a loss to suggest alternatives that might have been appropriate and effective. What means would not have frightened or offended or coerced proud and sensitive men?

The Child at Bethlehem came without ostentation, with a humility of circumstance that left him vulnerable but largely unnoticed. Many have reflected on how silently and unobtrusively God chose to give this gift to humanity. Certainly there were more dramatic and pretentious ways for God to identify with human beings, but these were rejected.

A great lord called his barons together and asked that they take an oath of loyalty to his small son and heir. The barons protested that the son was yet only a boy and that there need be no hurry about swearing allegiance to him. The father answered, "Yes, he is only a boy, but he will grow." The boy left his name in history as William the Conqueror.

So Mary's child was peasant born and grew to noble manhood. The strange quality of his words and deeds and the remarkable nature of his death helped to prove the significance of his birth.

Thus Christendom pays homage to a child each year at Advent, but not to an infant alone, but to Him who chose this lowly means of coming to live among his people.

Random thoughts as 1967 draws to a close:

FORMULA FOR NEUTRALIZING MEN AND NATIONS

SUPPORT attitudes of detachment, disengagement, equanimity, gradualism, restraint, sophistication, tolerance, and urbanity at all times and in all places.

Declare repeatedly that all responsibility is relative; that it is presumptuous to get involved in any of the specific problems of other men at home or abroad.

Neutralize by disparagement any man who declares that he knows what the moment requires in an objective and specific sense. Label him moralistic, bigoted or messianic, as appropriate.

Distract attention from immediate and urgent duties by emphasizing the larger, less demanding, more remote ideals and goals.

Hide behind the complexity of all important issues and belittle all traditional norms or guides which might become a basis for action. Label all historical analogies false if they suggest action.

When action seems inevitable, delay its start through appeals for continued study and research. Support this by raising the fear of poor preparation, incompetence, failure, the future and the unknown.

Exploit fully all human tendency to partisanship, opportunism, greed and inertia.

And may God protect us from the society to which we have contributed both so little and so much.

—A.R.A.

By Karl A. Olsson

Reflections on the Chaplaincy

DURING the fall and winter of 1966-67 an extended visit to Europe gave me the opportunity to visit Army, Air Force, and Navy chaplains at Torrejón, Rota, Vincenza, Naples, Athens, Ankara, Istanbul, Heidelberg, Wiesbaden, Berlin, Augsburg, Nürnberg, and Ramberg. I was fortunate to have Mrs. Olsson and our 16-year-old daughter Sarah as my traveling companions in what proved to be an ideal journey, combining leisure with purposeful activity. All in all I spoke to some 250 chaplains and had extended visits with many of them. Everywhere I was accorded the warmest welcome and frequent opportunities were provided to discuss the work of the General Commission and its concern for the effectiveness of the chaplaincy. What I shall try to formulate within a very small compass is some impressions I received of chaplains and the chaplaincy during this time.

GROWTH OF A PROFESSION

The most obvious conclusion I drew from my contacts overseas was that in contrast to those of us who entered the service during World War II the present chaplains are professional. The older men, who have served the military for twenty years or more, started as civilians and became service professionals through experience and career courses; but many of the younger men have known only the army ministry. While still seminary students they were enrolled in one of the three service programs for chaplain candidates and received much of their basic chaplaincy training before graduation and ordination. Besides this their seminary course—clinical pastoral training as well as courses in counseling and administration—was more practically oriented than that of the ministers of a generation ago.

The result is that the services have an elite corps of younger chaplains who have selected military service as a career opportunity and need not be sold on this particular kind of ministry. Most, although not all, of these chaplains are finding their practical experience in the military rewarding and are planning to remain in the service until mandatory retirement.

The services are guaranteeing the growth of professional competence in chaplains by the placement of personnel in a diversity of assignments and by furnishing a variety of training oppportunities, including studies in civilian universities.

The chaplains are hence a highly skilled and adaptable group, capable of working effectively in all the multiple places, cultures, and circumstances to which they are ordered. This level of achievement and the personal spiritual commitment of chaplains have earned for them an increasing measure of acceptance by military personnel in general. The attitude not uncommon in the services twenty to twenty-five years ago that the chaplain was not much more than a ticket puncher, that is, a source of miscellaneous comfort, or even worse, a jack-of-all-trades, has given way to universal feeling of respect and frequently of admiration.

Credit for this change must be given to endorsing denominations and their seminaries, to chaplain administration in the services, and to the chaplains themselves, who have been concerned about the substance and image of their vocation.

OVERSEAS PARISH

In no situation are the courage, imagination, and patience of the chaplain so frequently tested as in overseas assignments. In many places there are good to excellent chapel facilities but this is by no means true everywhere. Thus the 8,000 service personnel and their dependents in the Naples area are without adequate facilities. The Protestants have no chapel or chapel center and the Roman Catholics have to be satisfied with a church on loan from the Bishop of Naples. Like most continental churches this one has space only for worship. In Ankara, Air Force chaplains are crammed into inadequate space and are holding services in a theater. Even though an adequate building for worship and religious education is desperately needed, pleas for improved space have been repeatedly pushed aside by responsible government agencies.

In addition to the problem of facilities, chaplains overseas are vexed with the necessity of sponsoring a program among nationals frequently hostile to some form of Christianity or to the whole Judaeo-Christian tradition or among nationals hostile to the presence of Americans.

The effort to provide as rich a flora of church activities as possible in these restrictive settings taxes the ingenuity of our chaplains and their wives.

Despite this, they are doing phenomenally well. Worship services

are carefully planned and strongly supported. Protestant Men and Women of the Chapel show an enviable vigor in many places, and programs in Christian education, Bible study, and music reflect the leadership of the chaplains.

In several places it was our privilege to attend special chapel activities as well as worship services, and our general impression of what the chaplains accomplish was most favorable.

In this context of acceptance and achievement the moral of the chaplains was understandably high. But some problems ask for solutions and here the role both of the supervisory chaplains and of the supportive denominations is most crucial.

A BALANCED SYSTEM

The chaplain, like few others in the military, lives in two worlds: the world of the military where he must prove his professional mettle side by side with other officers and the world of the church.

It is the temptation of some endorsing denominations either to leave the chaplain to his own devices or to consider him as no different from any other clergyman. He is a clergyman but he functions within a set of special circumstances.

The temptation of the services is to incorporate the chaplain so totally into the military structure that he becomes a military clergyman or worse yet, merely an officer with a specialty. Both of these sets of temptations must be resisted. The church has nothing to gain from a chaplain who is ignorant of what his professional commitment involves and who, while he plays the pure priest, leaves the onerous routines of military life to his colleagues. The services have nothing to gain from a military church or a military theology.

What is needed is the continuation and improvement of the present delicately balanced system in which the needs of the military situation and the strategies of the denominations are both accommodated.

What must be resisted in the military is an effort to create a monolithic religious structure with every activity determined by and executed through technical channels. Both general and denominational requirements will be satisfactorily met if chaplains are permitted the most ample freedoms in the carrying out of their religious responsibilities. The format of a general Protestant service cannot be legislated, for every chaplain, in the measure that he has a character, will endow the service with his own or his denomination's particular flavor. Such a flavor will be acceptable to the vast majority of worshipers as evidence of the enriching diversity of American faiths.

What this implies, of course, is that each chaplain be allowed to function as far as possible within his own denominational assumptions. A Methodist, Baptist, Lutheran, or Episcopalian chaplain will serve his entire command better if he remains himself. Let us admit that the

services foster a healthy ecumenism but such an ecumenism does not and should not imply a general religious posture so vague as to minister to no one.

The implication of such a stance is significant. It means that the services must leave specifically theological training to the churches and not seek to do this job for the churches. There is no little unrest about mandatory conferences for chaplains sponsored by the services, the content of which is clearly scriptural or theological. This job should be done by the churches.

Which brings us to the crying need within the services for chaplain refresher training. The services, for the good of the men serving them, should provide opportunities for periodic (6 or 7 year intervals) theological training in denominational seminaries for a period of 90 to 120 days. Elaborate career courses for chaplains in military administration, counseling, character training, etc., now exist in the service, but no need is greater than the spiritual and theological refreshment of clergymen in the military. Denominational and military leadership must work together to assure a balance of religious and technical fitness in chaplains by assuring that schooling for both aptitudes be provided. Only in this way will the chaplain remain a spiritual man as responsive to the mandates of God as to the next or the ultimate echelon of supervision. END

QUOTES

It is good to pray for the repair of mistakes, but praying earlier would keep us from making so many.

—J. R. Macaulay in *Moody Monthly*.

Happiness comes not from having much to live on but from having much to live for.

—Wm. A. Ward in *Meadowbrook Herald*.

What light is to the eyes—what air is to the lungs—what love is to the heart, liberty is to the soul of man.

—R. G. Ingersoll in *New Outlook*.

A sermon is nothing without deep and abiding thought.

—John Rossel in *Christianity Today*.

A man who is too big to study his job is as big as he will ever be.

—Wm. E. North in *Nylic Review*.

A belief is not merely an idea the mind possesses; it is an idea that possesses the mind.

—Robert Bolton in *Pulpit Digest*.

In a topsy-turvy world, see that your own life is right side up.

***—Ethical Outlook*.**

By Walter F. MacGowan

LIGHT, PEACE, LOVE

LAURENCE Housman wrote some lines which go under the title: "And the Word Was Made Flesh":

Light looked down and beheld Darkness.
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.
So came Light and shone.
So came Peace and gave rest.
So came Love and brought Life.

(From *Masterpieces of Religious Verse*. Edited by James Dalton Morrison. Reprinted by permission of Harper & Row. 1948. p. 138)

In this year of our Lord 1967 it will pay us to look again to see the purpose of God in the life of Jesus Christ. The poet Housman suggests that the purpose is three-dimensional, incorporating the attributes of Light and Peace and Love. Here at Christmas when we pause again to celebrate the birth of Jesus, the world's peoples desperately need these very three qualities. Darkness and War and Hatred have placed violent hands upon the scepter. They pose a hard threat to all our lives in their attempt to reign over us.

Jesus was born into a world that was in shadow. The writer of the book of John stated the fact in this fashion:

> And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:19).

There is always darkness where men live under the heel of a conqueror and remain a subject people. The darkness is in the souls of the subjugated. It is a darkness of despair

and hopelessness. It is a darkness that causes even the erstwhile friend to cheat and spy and betray in order to curry favor with the overlord. It is the darkness that produced a Herod or a Pilate or a Judas. It is the darkness that brings a people who need and want the light to the shame and degradation of a crucifixion which snuffs out the very light they need. God had observed for many a year the darkness hovering over humanity as a great cloud which blocks out the sun. In Christ he tried to penetrate the veil of ignorance of his purpose and expectation for men. He sent the Light.

> In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it (John 1:4,5).

The significance of that Light with which we associate so very much of the meaning of Christmas is not lost on us today. To look at the years of Christendom since that fine day of Christ's birth is to see the evidence on every side of the influences of light upon darkness. The sponsorship of education by the church has brought to bear upon the darkness of ignorance among men a constant flow of light. And, though much of the direct connection with educational institutions has passed from the religious to secular hands, the abiding inspiration for the pushing aside of the curtains of ignorance must be credited to the Christian church.

From those years when Jesus taught his close followers and disciples came the wisdom for living which we can very well classify as light in the darkness. We are so often in darkness when it comes to understanding what to do with what we have. We stumble through life bumping into our fellowmen and often hurting them when we do not have guidelines for the way. Jesus provided and does provide those enlightening guidelines. Such new light may come into our lives much as it did into the life of the Chinese ruler whose greatest pleasure came from strutting up and down in front of the mirror, dressed in his bemedalled uniform in unashamed self-adoration. He was useless as a king because he thought only of himself. He let his subjects starve and neglected his kingdom to the great misery of his people.

Such were the conditions until a wise old man, realizing that the young king had possibilities if he would think of someone or something other than himself, sneaked into the king's quarters one night and cut a window where the mirror had been.

The sights that greeted the king the next day as he went to the mirror were those of his impoverished people passing by, grabbing for crusts of bread from garbage cans; tired and worn mothers and fathers and emaciated children parading before his astonished eyes. Suddenly he tore the medals from his uniform and ran into the street to get closer to his people. As he did so he began to understand their deep needs as well as their blind affection for him. What he saw changed him into a monarch with concern and from that moment his kingdom turned upward toward the light of a new day.

So does the Light that is Christ burst upon us through the darkness of undisciplined and selfish living even as it did upon the lives of his disciples and other followers those many years ago.

> The true light that enlightens every man was coming into the world (John 1:9).

So came Light and shone!

GOD'S purpose manifests itself in Christ as Peace also. Peace looked down and beheld War. The interesting thing is that the world into which the Prince of Peace came was enjoying a rather peaceful time, even though it did come after the great wars of the Romans. Origen wrote in the third century A.D. (Against Celsus, II, 30) in these words:

> In the days of Jesus, righteousness arose and fulness of peace; it began with his birth. God prepared the nations for his teaching, by causing the Roman emperor to rule over all the world; there was no longer to be a plurality of kingdoms, else would the nations have been strangers to one another, and so the apostles would have found it harder to carry out the task laid on them by Jesus, when he said, "Go and teach all nations."

Whether or not one can subscribe to this preplanning of world events by God, there may have been a modicum of peace in the Palestinian complex of peoples, but there was little peace in the ancient order of human relations where men cheated in the marketplace and coveted their neighbor's possessions and said harsh things about each other. And to an even lesser degree was there peace of mind. It was to these conditions of men that Jesus spoke and performed his deeds.

It would be to the selfsame conditions that he would speak today. For men have changed but little through the centuries since Christ walked the earth. But our sin is greater because his light is now available and we shield ourselves from its penetrations. Peace would truly look down and see war this hour. Vietnam, unlabelled officially as war, continues to claim the lives of hundreds daily. Men still turn to war as a solution to international problems. They continue to seek more sophisticated weapons of war while indulging in the ancient brutalities of ruthlessness. There is no peace! The channels of peace are clogged. Men but use the counsel chambers of the United Nations as the sounding board for their most recently polished epithets against one another while secretly urging on and supporting their favorite fighters in the world arena. There is no peace!

Yet to those of us who are Christians, Cowper once wrote in "The Nightingale and Glow-Worm":

> Those Christians best deserve the name
> Who studiously make peace their aim;
> Peace, both the duty and the prize
> Of him that creeps and him that flies.

And Thomas Hobbes in the "Leviathan" (Pt. i, ch. 14) said:

"The first and fundamental law of Nature, which is, to seek peace and follow it."

But I rather feel that the only true peace which is meant as a gift of God through Christ is that peace which results from a well-disciplined life which is integrated around the perfection which Christian principle sets forth. This is the peace of a smooth-running machine, well-oiled by good practice and habit, powered by a purity of purpose which loses self in benefit to fellowman and outstrips more sluggishly operated vehicles held back by dirt in life's carburetors. This is the peace which exhibits an equanimity of spirit in the

face of difficulty of immense proportion even to the extent of the high nobility which was Christ's on the cross.

Peace was promised to "men of goodwill." This was and is to be realized on earth through love of neighbor and through love of God. This is the teaching about peace and in it is to be discovered the formula for social peace. It is there, but we have missed it! So came Peace and gave rest!

> How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace (Isaiah 52:7).

LOVE looked down and beheld Hatred. So it is again this Christmas! Internecine warfare in the battle of civil rights; international warfare in Vietnam and in the Middle East; political warfare that cuts down its enemies almost as ruthlessly as soldiers on the battlefields of the world. Through it all there has been generated among men a degree of hatred such as the world has not witnessed for a long time. Hatred is nakedly and blatantly projected as a thing to be desired; a spirit that is necessary to the success of achieving the freedoms so desperately cherished.

Something of the same kind of hatred was generated against the figure whose birth we are now celebrating. It rang out in vitriolic force through an unthinking, mob-motivated crowd as they shouted, "Crucify him! Crucify him!" Previously they had spit on him and jammed thorns, braided like a crown, down into the flesh of his head and face. Hatred was rampant that day! And strangest of all it was leveled against the man of love who avowedly had come to demonstrate the love of his Father to his fellows. And yet maybe not so strange after all, because we tend to hate the perfect and those who seem different from us. Quite readily we hurt those whom we love most, they say.

> The Gospel of Jesus Christ is a message of love. The record of His Church on earth is a chronicle of love. Love is God and love is the great force that rules the universe. . .

So wrote Martin J. O'Malley in "A Formula of Social Peace." (From *Behold the Man.* Edited by Ralph L. Woods. The Macmillan Co. 1944, p. 362.)

"Love makes the world go 'round," we sing. Does it? Yes, I think so. Hatred brings death. Love brings life, and love can swallow up hatred. It has done so many times over. John Donne wrote:

> One of the most convenient hieroglyphicks of God is a circle: and a circle is endless; whom God loves, He loves to the end; and not only to their own end, to their death, but to His end, and His end is that He might love them still.

It was to this persistent purpose that the Son of God came; said what he said; did what he did; died in the manner in which he died. It was this kind of undefeatable love that caused Ghandi in a final gesture, after being shot, to bring his hands close together in an old Hindu greeting to his murderer, meaning, "The spirit of God in me greets the spirit of God in you!"

Indeed, the church is the living symbol of this very love as it lives out the life of Christ in contemporary times. As we look around us these

days when social upheaval reflects itself in all areas of life, we will find the church, in some form, present in the midst of strife and struggle. Whether it is a coffee house in a run-down section of the city or a store-front church in Harlem; whether a well-groomed suburban situation or an old inner-city, architecturally outmoded church building; whether a koinonia group or an individual witness on the job; whether a minister in a civil rights marching line or a worker-priest in Germany or France, or a chaplain in the Armed Forces or in an institution; the church is there in the spirit of love and extending that love toward men and women in all walks of life.

Margaret T. Applegarth in her stimulating book, *Moment by Moment* (Harper & Bros., 1955) writes of the cathedral church at Zanzibar being built over an old slave market and of the stepping stone into the cathedral in Madagascar being the very rock from which earlier ten thousand Christians had been hurled down the steep precipice to death during the twenty-five years of persecution.

In visits in 1960 and 1966 to Berchtesgaden, Germany, playground center for the misguided leader of Nazi Germany and his high-level officers, I have witnessed a similar overcoming of the love of God in triumph against evil. Hitler and Goering are gone, their way of life discredited, and the places in Berchtesgaden and on the mountain nearby which supports the Eagle's Nest and the village half way up, places which were associated with the power of a twisted mind, are now given over in whole or in part to a religious retreat center for American servicemen. So came Love and brought Life!

Edwin Markham once said it for us in "The Hidden Glacier":

> There is no time for hate, O wasteful friend:
> Put hate away until the ages end.
> Have you an ancient wound? Forget the wrong...
> Out in my West a forest loud with song
> Towers high and green over a field of snow,
> Over a glacier buried far below.

(From *Shoes of Happiness*. Doubleday, Doran & Co. 1930. Used by permission of Virgil Markham.)

And so the trilogy of Light, Peace, and Love speak to us afresh this Christmas time. They came with Christ; indeed, they were Christ and they are Christ. This world's need for them is no less this year of our Lord 1967. END

"LETTER TO A YOUNG SERVICEMAN"

Repeated requests have come to us to reprint in pamphlet form the article by our executive secretary, A. Ray Appelquist, entitled "Letter to a Young Serviceman." This appeared in our anniversary edition of THE LINK. This has been reprinted and is now available in pamphlet form. Priced at $8.00 per 100 to pay for printing. Order from THE LINK, 122 Maryland Ave., N. E. Washington, D. C. 20002.

By Richard G. Hutcheson, Jr.

The Chaplain and the Structures of the Military Society

IN A RECENT graduation ceremony at the U. S. Naval Chaplains School, the class speaker described in vivid terms the pangs of transition from civilian parish to the chaplaincy. "As a civilian minister," he said, "I was a person of some standing in my community. I had a comfortable church, a secretary, and a competent assistant. People looked up to me and respected me. Then I entered a strange world in which I had to shout, 'Attention on deck!' when someone, perhaps no older than me but clearly identified as an authority figure, entered the room. I learned to stand in a rigid brace at morning inspection while someone with more stripes on his sleeve looked me up and down as if I were a horse. I can only describe the experience as 'cultural shock.'"

The graduating chaplains—now old salts of two months' longevity, the gold on their sleeves no longer glaringly new, capable of conversing fluently about bulkheads, billets, and dogging the watch—laughed appreciatively if a bit nervously. They had by now survived the initial plunge and had adapted to the outward customs and conventions of Naval society. But the very intensity of their laughter revealed that they were still in that state of "cultural shock," and likely to remain there for some time to come. Indeed, there are some military chaplains who remain in a state of cultural shock for full twenty-year careers. For beneath the superficial level of adaptation to the external symbols and rituals, effective ministry as a military chaplain requires at a deeper level an understanding of the basic structures of the military society in which the ministry is to be offered. These structures are different from those of the

civilian parish church; and unless the differences are understood, the chaplain is likely to go on for years offering a kind of ministry which neither fits nor bears fruit in his new society.

The basic spiritual qualifications can be taken for granted when a clergyman enters the armed forces as a chaplain. He begins with a mature religious faith, tested by time. He has a well-defined system of belief, shaped by his own conscience and experience and by the denomination to which he belongs; refined and strengthened by three years of high quality postgraduate theological education. He has acquired the essential skills, homiletic, liturgical, sacramental, and pastoral, required by his ministerial or priestly profession. He comes equipped with an appreciation of and commitment to the spiritual dimension of life, and with the motivating force of a divine calling. The chaplaincies have rightly maintained that the priests, ministers, and rabbis endorsed to them by the churches are fully qualified for religious ministry, and when they have become involved in education for ministry, as in the Navy's wartime emergency V-12 Program of the Second World War, or in postgraduate education, they have left the content of such education entirely to the churches and the seminaries, attempting not the slightest measure of interference. Ministerial qualification is the province of the church, and ministers enter the armed forces fully qualified in this sense.

But religious ministry never takes place in a "spiritual" vacuum. It is always *in* the world and *for* the world. "As thou didst send me into the world, so I have sent them into the world," said Christ of the apostles in his great prayer for the church, and he was careful to specify that he prayed "not that thou shouldst take them out of the world." The ministry is inevitably in the world, and the form of the ministry must be appropriate to the particular "world" in which it takes place. Our tendency always is to think in terms of the "world" of the parish church. The structures of the kind of society in which the parish church operates have so long been taken for granted that they are often treated as if they were an integral part of the ministry. It is not our habit to distinguish between the apostolate and the "world," between the inner content and the outward shape of ministry.

The "practical theology" courses listed in any seminary catalogue—homiletics liturgics, worship, counseling, religious education, and pastoral care—all take parish social structures for granted. But whenever ministry is taken into a society whose structures are different from those previously assumed, it becomes necessary to distinguish the essential from the non-essential, to separate inner spirit from outward shape. Failure to do so means that the form and style of ministry developed in and adapted to the structures of one type of society will be carried unwittingly into other types of society, where they fail to fit. The key to effective ministry as a military chaplain lies here; the structures of the military society must be understood; their differences from the structures of the parish church society must be noted; and the form of ministry must be

made relevant to the society in which it is offered.

In a period when world conditions are such that the draft or some form of military service must be faced routinely by every youth reaching young adulthood—a situation, incidentally, which has now been in existence for more than a quarter of a century and which appears highly unlikely to change in the foreseeable future—the military chaplaincy provides one of the most significant opportunities open to the church. In an age in which the "young adult" sets the style of the times, it is (along with the college campus ministry) one of the few live and viable ministries to the young adult generation. In an age when traditional patterns are being widely questioned, it is one of the few established ministries operating outside the traditional patterns of the institutional church. In a secular age, it is one of the few established ministries in meaningful and serving encounter with its entire society rather than the explicitly churched portion of that society only.

But the opportunities are missed when chaplains attempt simply to translate a ministry based on the structures of the parish church society into their new society. Assuming, as we do, that ministers enter the armed forces with all the basic spiritual qualifications needed, the commitment, the beliefs and the skills with which their own experience and their education and their churches have provided them, the key to effective ministry as a chaplain, then, becomes an understanding of and response to the structures of the military society.

STRUCTURES OF PARISH CHURCH SOCIETY

It is important to note first the structures of the parish church society out of which chaplains generally come, since most of these are either not present or present in a radically altered form in a military society. No attempt will be made here to describe the structures of secular society at large, but only those of the parish church segment of that society (they are not, incidentally, the same). Furthermore, there is no claim that what follows is exhaustive or even thorough. It is offered only as background against which the military structures can be examined.

1. The church in the community

The nature of the community in which the church operates—rural, small town, suburban, inner-city urban, high-rise-apartment urban, poverty-ghetto urban—is in itself of inestimable importance. (It can be argued that the church thus far has not really made its peace with any of these communities except the rural/small town community of its past and the suburban community, which it treats as a modernized version of the small town; but that is another matter.) For immediate purposes, however, the important thing is the place of the church in the community, and with a few experimental exceptions, the nature of the relationship is fairly constant regardless of the nature of the community. The church usually stands within the community, clearly recognized as having a

significant place in its life, but maintaining a certain apartness. The church has little direct relationship to the organs of government, commerce, industry, culture, recreation, or education (with certain parochial school exceptions) in the community.

Its members are involved in these various secular structures, but their relationships with the church and the secular organs are parallel rather than integrated. The church expects to be respected by the community. It feels free to seek to influence the secular organs (on such things as the sale of alcoholic beverages, the moral tone of literature and movies, Sabbath observance laws, if it is conservatively oriented; racial integration, open housing, industrial relations, public welfare policies if it is liberally oriented) but it carefully maintains its independence from any form of influence or control that might be exerted by other community structures.

There is an "ivory tower" dimension that plays a significant part in the structures of the local church. The community may be rural, small town, suburban, or inner city, and the background tradition may be state church or sectarian, but the parish church society is made up of "come outers." Church members, by and large, come out of their secular pursuits into the life of the church. They come out of the world at 11 o'clock on Sunday morning to worship. Even in a church that offers in its parish house a variety of activities seven days a week, those who participate come out of the everyday world to do so. In church the context is different; the language used, the public face presented, the ground rules followed, all are different from "everyday life."

The institution of the minister's study is perhaps the clearest indication of the ivory tower dimension of the parish's social structures. Seminarians are trained by their professors to insist on the inviolability of study time. Preachers who spend "an hour of preparation for every minute of the sermon" are pointed out as the example to be emulated. Parishioners are trained to accept the fact that the minister properly spends a large portion of his working time cloistered with his books, inaccessible, in touch with God but out of touch with the world. The place and status of the minister or priest in society at large has changed significantly since the days when America was a rural/small town nation. But the place of the minister in *that portion of the society in which the church is a significant factor* has not altered materially, and from the standpoint of understanding the ministry, this is what counts. The minister or priest is the universally recognized leader of the church community, with a special "in-but-not-of" status in the community at large, expecting to be respected, free to influence but not to be influenced, having a safe retreat in his ivory tower. He occupies a formidable position.

2. **Family-centered society**

There is room for debate as to whether the family is still the basic unit in American society at large. Beyond question, however, the family is still

the basic unit of the parish church society. The central Sunday worship service is traditionally for the whole family. Ancillary program divisions of the parish follow family lines: nursery for the infants; Sunday school and summer Vacation Church School for the children; Youth Fellowship and summer Camp or Conference activities for older children (leaving the family home is almost universally the signal among youth for leaving these activities); "Women's Work" with its various circles and service activities for the mothers; "Men's Work" for the fathers. The normative social event is the Family Night Supper. The traditional channel of pastoral activity is the home call by the minister. The pater-familial model on which the pastoral relationship is based is clearly preserved in the Roman Catholic and Anglican term, "Father." For Protestants the term is taboo, and the paternal relationship is less authoritarian, but the basic pattern is still the same. So universally is the family the basic unit for the parish church that ruptured families fit in uncomfortably. Whether or not a divorcee should be permitted to sing in the choir or teach Sunday school would still be a hotly debated question in a great many churches.

3. **The organizational structure of the parish church**

With the minister as the focal point, the parish church is elaborately but tightly organized. Associates and assistants, organist and minister of music, director of religious education, and any clerical or administrative employees, all report directly to the minister. Regardless of denominational polity there is generally some form of congregational organization, and usually there is a vestry, session, council, or board of deacons exercising general oversight. The Sunday school, with its own superintendent and adminstrative staff, is organized into departments and classes. Other family oriented program activities, for youth, men, and women, all function through the appropriate organizations. Despite denominational or functional differences, all the organizations of the local church tend to look to the minister or priest for leadership, and all of them see themselves as performing in some measure a supportive role for him. The minister is likely to be even more conscious of his leadership role and their supportive roles than are the organizations themselves; he sees them as arms or agencies through which he performs his ministry.

4. **The supporting structures of the denomination**

Whether polity of the denomination is episcopal, presbyterian or congregational, the denominational superstructure offers a variety of supporting structures for the local church. The amount of ecclesiastical control coming down from above varies—and except in the case of Roman Catholicism the firmest control is by no means identical with an episcopal form of government. But every denomination offers program resources and guidance, especially for religious education and the family oriented organizations of the church. Every denomination offers channels of cooperation in a larger mission, through its national and world

mission activities. Every denomination offers its own publications and literature. Every denomination offers channels for the assignment, calling or engaging of ministers or priests and channels through which changes may be made. Because of these supporting structures every local church, no matter how congregational the form of government or how voluntary the association relationship, feels itself to be a local representative of a larger group. And every minister finds through the supporting structures a relationship with a group of like-minded and similarly oriented fellow-clergymen.

5. **Liturgy and cultus**

We have noted that supporting structures are provided as surely in the congregationally governed and freely associated denominations as in those which are tightly organized and episcopally governed. Similarly, the structures of liturgy and cultus are provided by those churches that consider themselves "non-liturgical" and "non-sacramental" as well as by those with firmly structured liturgies. A group of like-minded people with a clearly defined sense of what they expect, worshiping regularly and comfortably in a customary way, provides just as clearcut a structure for the ministry of public worship as does a prayerbook with a prescribed collect for each day of the year. A saintly sister who by proprietary right of long established custom always bakes the bread for the Lord's Supper, a Women's Missionary Society that lovingly washes the glasses after each quarterly observance, a deacon who in the same phrases offers a free prayer before the breaking of the bread—these are as surely cultic structures as are written rubrics governing the care of sacred vessels and the consecrated host. A plain black suit and the title, "Brother" can carry as much meaning as eucharistic vestments and the title, "Father." Whatever the liturgical orientation of the parish church, free or prescribed, simple or elaborate, the structures are there.

The structures of the parish church society, those listed above and others, may not be explicitly examined or even recognized by the clergyman who performs his ministry in that society. But they are taken for granted. In all probability he grew up in such a society. Its structures were assumed without question by the congregation that nurtured him, the seminary that trained him, the church body that ordained him. So thoroughly are they taken for granted that in all probability he thinks of them as part and parcel of "ministry." It may never occur to him to separate the structures of the society from the nucleus of faith, belief, and commitment that works through them in ministry.

STRUCTURES OF THE MILITARY SOCIETY

A chaplain from a denomination with an elaborate liturgy found himself, shortly after entering the Navy, conducting services in a shipboard mess compartment, for a group of men from many denominations but most of them accustomed to a simple and informal variety of worship.

Without his vestments, using a simplified order of worship, with a congregation unversed in the language of the altar or the Christian year, without the props of choir, organist and responses, he described his feeling as "like having your Linus blanket jerked away from you." Not only must the military chaplain recognize that the familiar structures of the parish church society are missing. He must also learn to understand and utilize the structures of the military society into which he has entered.

1. Military command

One of the most important structures with which this chaplain must learn to live and work is military command. The concept of military command is not nearly so fearful as outsiders suspect or newcomers imagine. At its heart it is not so much a matter of arbitrary and autocratic decisions as of pinpointed responsibility. The military commander is, in fact, probably less likely to make arbitrary, capricious, or poorly thought out decisions than is the bureaucrat in business, labor, government, or academy, safeguarded by tenure and operating behind fuzzy lines of responsibility. If the military commander's decision is wrong, he cannot evade the pitiless pinpointing of responsibility.

In this regard the function of a staff must be understood, and the staff relationship accepted by the chaplain. He must learn that his personal role as leader in the religious realm is at the same time more and less independently responsible than was the equivalent role in civilian society: more, because as a staff officer he is an "expert," whose advice and recommendations in his field of competence will, under optimum conditions, be accepted without question by the commander. He has no session or vestry to help him make the decision, and the system is not gentle to "experts" who give bad advice. But at the same time he is less independently responsible, because he is no longer the sole focal point of church-in-community. In a system of military command, the commanding officer is the focal point of everything. The chaplain in his relationship to the religious community he serves is a sub-focal point, with all religious activities having their place in the larger picture of the command. As awesome as the concept of military command sounds initially to one who stands within the Christian context, it is probably no more restrictive than any other system. The chaplain will be in a position to minister effectively when he sees its structures not as bugbears, but simply as the organs of a particular kind of society, to be understood and used in ministry.

2. Young adult society

The parish church society is family centered; the military society decidedly is not. It is made up of young adults; 75 to 80 percent of those in the armed forces are under twenty-five. And in terms of the structures of the military society itself—its organization, mission,

rules, and operations—the harsh truth is that whether or not these young adults are married is largely irrelevant. This is not to say that families of servicemen are considered unimportant; on the contrary, the military authorities give tremendous amounts of attention to families (the term, revealingly, is "family problems") and assume a far more paternalistic responsibility for families than is the case with civilian employers. But the fact remains that from the standpoint of the mission-oriented military society itself, families are peripheral. Separation from family, indeed, is a major factor to be contended with.

The young adult, out of high school and under twenty-five or thirty, is being intensively studied today. It seems clear that there is a distinctive young adult sub-culture in America, and young adults in the armed forces are part of it. They share generally in the attitudes, the characteristics, and the life style of their generation. Young adults are the missing generation in the conventional parish church, and the clergyman coming from the parish society is likely to be out of touch and out of communication with them. No aspect of the military society presents him with a more urgent challenge, for unless he understands that he has entered a young adult society and learns to appreciate it and communicate with it, he is defeated before he begins. He will offer a family-oriented ministry in a nonfamily-oriented society, reaching a chosen few but otherwise losing himself in irrelevance.

There is, however, a service family community on the fringes of military society, and a word should be said about its peculiar structures, different as they are from those of the civilian family community. The military base is the center of much of its life. Medical attention comes from the base dispensary; groceries from the commissary; entertainment is found at the base theater, and social life centers around the clubs (rigidly segregated for enlisted, NCO, and officer families). Separation is a major factor. The father is frequently at sea or deployed on an unaccompanied tour of duty. Even when he is at home the family must contend with his frequent absences on "duty nights." Service wives meet the challenge by helping each other. They are likely to be organized for this purpose, formally or informally, into a grouping around the ship or unit to which the husband is attached. Even though their community is peripheral to the mainstream of mission-oriented military life, the chaplain serving them must appreciate the unique structures of their society.

3. **Mobility**

The military society is one of the most highly mobile sub-groups in the American culture. The criterion is not merely the frequency of moves, although by this standard alone military personnel would certainly come near the head of the list. But more important, mobility itself is a way of life. In the nature of things, military forces must be on the move or prepared to move. Service people seldom put down

deep roots in the civilian community in which they happen to live. They tend to be a self-contained transient group, looking to other members of the same transient group for social satisfactions, service outlets, and mutual assistance. On permanent bases tensions inevitably arise between civil service personnel, who are permanent, and military personnel, who come and go. Because of the high mobility and the absence of any kind of permanent attachment to a particular place, career military men tend to find a substitute in attachment to the service and service life itself. The attachment is sometimes hard to break, as chaplains and doctors dealing with sufferers from the "retired sailor syndrome" have often discovered.

4. **Military responsibility for the whole of life**

Because military service frequently takes men into areas where ordinary community resources are not available, on shipboard or in field or combat areas, and because of the requirement for complete control of personnel in military operations, military authorities must assume responsibility for the whole lives of their men. In few other kinds of society do men surrender so much of their freedom of choice and control over their own lives. Employees of a civilian firm may be transferred often, but they always have the option of refusing the transfer, if necessary resigning from the company. For service personnel —and their families—the choice as to where they will live, and even what work they will do, is made for them by someone else, with no option in most cases except to obey orders.

Beyond these major decisions, military command exercises control over twenty-four hours of the day. It sets such working hours and conditions and assigns such watches as it considers appropriate, releasing the serviceman on "liberty" or a "pass" only when it sees fit. It assumes the right to tell him what he may wear when he leaves the base, and sends its own military policemen into the civilian community to see that its standards and regulations are enforced even there. Except when conditions are such that he can live with his family, it feeds him, houses him and clothes him in ways over which he has no control. It passes on the kind of magazines that may be sold to him in base exchanges, the movies that may be shown, and on occasion provides him with "character guidance" whether he wants it or not. It provides obstetrical service when his children are born and buries him when he dies. The integration of religious facilities and services into this kind of 24-hour-a-day, cradle-to-grave society—its opportunities and its dangers—must be understood by the chaplain who is to function effectively within its framework.

5. **Religious pluralism**

From the standpoint of the chaplain, one of the most significant changes in the structures of his society as he moves from the civilian

parish into the military service is the change from a homogeneous denominational environment to one of carefully balanced religious pluralism. Religious pluralism in the armed forces is a reflection of the religious pluralism in the nation, but the difference in context for the chaplain is considerable. In his civilian parish he was aware of the fact that there were other religious groups around him, but he was relatively untouched by them; any interaction, or even cooperation, with them was voluntary on his part. In the armed forces he must not only rub shoulders with those of other faiths; he is charged with responsibility for providing worship opportunities of their own faith for them. If he is Protestant, members of his own denomination will probably always be a minority among his parishioners. In the staff relationship he must take into consideration the views of denominations and religions other than his own in any advice he gives his commander. Understanding of and respect for the religious traditions and beliefs of others becomes a necessity.

6. **The position of the church in the military society**

The position of the church—the denomination the chaplain represents and the church at large—in the military society is a complex one, the product of an unwritten but carefully worked out balance between three factors: first, the right of the state to take its fighting men wherever necessity requires and to control the conditions under which they live; second, the constitutional right of those men to the free exercise of their religion; and, third, the cooperative effort of the independent churches in a pluralistic society to provide opportunities for the exercise of religion. The effective chaplain must be sensitive to the dual responsibility he owes to the military service of which he is an officer as well as the church of which he is a clergyman, to the reality of tension between the two, and to the requirements of ministry in such a situation.

AN exhaustive treatment of the structures of the military society would be far longer and far more detailed than the above. For immediate purposes, the important thing is the recognition that the structures are different from those of the parish church society, and that the key to effective ministry on the part of the clergyman who comes into the military service already fully equipped spiritually and professionally as a minister or priest is the adaptation of the *form* of ministry to the structures that confront him.

Many ineffective and fruitless ministries—and unfortunately they abound in the armed forces—can be explained in terms of the attempt of a chaplain who does not understand the military society to transfer intact into the military setting a ministry based on civilian parish structures. Examples are everywhere. One is the office-centered ministry, the military version of the ivory tower clergyman sitting in the study of a suburban church. The office-centered ministry offers an illusion

of relevance, since enough men are required by the military system to seek out the chaplain in his office—by "check in/check out" procedures, emergency leave requests, or merely by the "tell it to the chaplain" tradition—to give some surface simulation of a ministry. In his remaining time (and it will be abundant) the ivory tower-bound chaplain can piece out a justification for his existence with "office work," showering the command with a flurry of directives, notices, and neatly indexed card files. But what such an office centered ministry really conceals is his failure to understand and come to terms with the structures of the military society.

Another example is the chaplain who finds his satisfaction in shepherding and protecting a small group of men known to their shipmates as "Holy Joes," a committee minority, ignoring the rest of the society and recreating in miniature his parish church relationships. Still another is the chapel-happy chaplain. Wherever he goes he must recreate as nearly as possible the building and facilities of the parish church. Even on a two-week bivouac he feels an urgent necessity to "build a chapel," and he becomes preoccupied with the trappings of office, secretary and staff.

Offices are a necessity under most conditions. The committed minority is important to the chaplain's ministry—and to his spiritual nourishment. Chapels, where appropriate, are much to be desired. No parish structure should be discarded simply because the setting is changed, and it is important to remember that the people served are essentially the same, whether they are wearing civilian clothes or a uniform. Above all, the Christian gospel is the same regardless of the structures of the society. But that gospel will be most effectively communicated by one who understands and works within the structures of the society in which he is ministering. In this sense, understanding of the structures of the military society and creative response to the opportunities they offer will provide the key to effective ministry as a chaplain. END

QUOTES

One of the calamities of life is the person who never has a dream except when he's asleep.

—Decorah Public Opinion.

Knowledge humbles the great man, astonishes the common man, and puffs up the little man.

—Frank E. Bitterworth in *Wesleyan Methodist.*

We stamp our own values upon ourselves, and we cannot expect to pass for more.

—The Better Way.

The future belongs to those who see and trust the best things in the worst times.

—Harold Blake Walker in *Pulpit Digest.*

By John Thompson

A Litany of Confession for Advent

LEADER: If our world is a house left desolate because thy glory has departed from it, O God, help us to realize that it is not that thou has forsaken us, but that we have forsaken thee.

PEOPLE: Forgive us for seeking to make thee after our own image rather than stretching mind and heart to receive thee in fullness of thy love and truth as thou has revealed thyself in Jesus, the Messiah.

LEADER: Forgive us our Christmases—as we forgive those who Christmas against us:

Forgive us for thinking we can buy Christmas at some department store failing to realize that it cannot be bought but can only be received by those of a contrite spirit;

Forgive us for being so "matter-of-fact" that we miss the wonder, the mystery, in which thou dost enshroud thyself;

Forgive us for bowing to the tyranny of things and missing Him who is the Lord of life and life itself;

Forgive our inhospitality to the highest due to our preoccupation with selfish desires and unholy ambitions;

Forgive us for smothering our children with things and withholding from them the true gifts of life: faith, hope, love;

Forgive us for making of thy world such a madhouse by ignoring those things which make for our peace.

UNISON: Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence praise.
Amen.

LPF at a ceremony earlier this year in which he received a Freedoms Foundation award. Others in the photo (l to r) are: U.S. Senator Strom Thurmond; Dr. Frederick Brown Harris, U.S. Senate Chaplain; and Dr. Edward L. R. Elson, Pastor, National Presbyterian Church, Washington, D. C.

A Decade of Outstanding Service 1957-1967

IN THESE photos we salute Dr. Lawrence P. Fitzgerald who came to the General Commission staff ten years ago.

Larry has been editor of THE LINK during a decade of steady growth in its circulation and income. He also has been managing editor of THE CHAPLAIN and has supervised the publication of dozens of other pamphlets issued by the General Commission.

Dr. Fitzgerald has his A. B. degree from Hardin-Simmons at Abilene. Texas. While in college he was active in forensics, earning the degree of

Special Distinction in the Pi Kappa Delta Honorary society in that field. Upon completion of college he married the former Frances Louise Palmer, who also has her A. B. degree from Hardin-Simmons.

Southern Baptist Theological Seminary in Louisville, Kentucky, granted the Th. M. degree to Mr. Fitzgerald in 1933 at the completion of his seminary work there. He subsequently did graduate work at Yale University and at the University of Texas. In 1953 his alma mater, Hardin-Simmons, honored him with a D. D. degree.

Ordained in 1924, Dr. Fitzgerald served pastorates in Louisville, Kentucky; Deep River, Connecticut; Mexico, Missouri; and Carthage, Missouri.

Dr. Fitzgerald served as a chaplain in the U. S. Army from 1943 to 1946, attaining the rank of captain. After this service, he joined the staff of the American Baptist Publication Society in Philadelphia, Pennsylvania, remaining there until he came to Washington in 1957. On that staff he served as the Director of Youth Publications, being responsible for both Sunday School material and Sunday evening and weekday materials for junior highs, senior highs, and young people.

Dr. Fitzgerald also takes part in various conferences and retreats for servicemen and women and their families. He has participated in such con-

Larry with the publications staff. (L to R): Marion Williams, Editorial Asst.; Irene Murray, Asst. Editor; LPF; Isabel Senar, Circulation Manager; Inez Sewell, Asst. Circulation Manager; and A. R. Appelquist, Executive Editor.

Dr. and Mrs. L. P. Fitzgerald with Dr. and Mrs. Karl A. Olsson (Commission Chairman) at the Commission's 50th Anniversary Banquet at Bolling AFB.

ferences in the United States, in Europe, and in the Far East.

He is the author of several books: *Military Service and You; Hello, World, Here I Come; Just a Minute; That Wheel in Your Hand; Adventures in Christian Living; The Serviceman at Prayer; Questions That Bother Me,* Moreover, he is a curriculum writer of church school texts; among these are *How It All Began; Right or Wrong?* (co-author); *Come, Follow Me;* and *A Call to Adventure.*

Dr. Fitzgerald has written articles for many religious periodicals among which are: *Baptist Leader, Teens, Presbyterian Life, Your Life, Church Management, Builders, Christian Herald, Hearthstone, Young People. Pulpit Digest,* and the *Christian Century.* A sermon by him appears in BEST SERMONS for the year 1967, He is also a winner of a George Washington Honor Medal given by Freedoms Foundation at Valley Forge.

Besides being a frequent speaker to youth groups, churches, and conferences, Dr. Fitzgerald served for several years on the staff of the Christian Writers' and Editors' Conference at Green Lake, Wisconsin, and was for two years the Dean of the Extension School of Christian writing there.

The Fitzgeralds' oldest son, Lawrence, Jr., is on the staff of Abilene's station KRBC-TV. Their youngest son, James, is a chemical engineer with the Halliburton Company and lives in Perryton, Texas. Another son, Frank Palmer, is deceased.

—A. Ray Appelquist

Larry summarizes the secret of his effective publications work for Ray Appelquist.

Christian faith rests not on man's reasonings but on God's realities.

By Morris Sandhaus

Administering a Multi-Faith Chaplaincy Program

ON SEPTEMBER 16, 1946, I was appointed as one of the staff chaplains in the central office of the Veterans Administration Chaplain Service in Washington, D. C. This service was organized in 1945 to minister to veterans who as a result of war service required hospitalization. On August 9, 1962, I was appointed Director, Chaplain Service. This made me the fourth chief of chaplains in the VA and the first rabbi to serve in this capacity in any of the federal agencies.

My term as Director (4 years) ended August 9, 1966, by law (PL 87-574). Rotation is provided through an Act of Congress, "so that representatives of the different religious denominations may serve successively as Director." This is wise legislation. Such rotation will permit members of different faith groups to bring a variety of ideas, skills and experiences to this demanding job. Something of the scope and challenge of this position is evident just from the fact that there are 755 chaplains of all faiths (about 30 Protestant denominations) in the 165 VA hospitals. The VA hospital system includes 124 general hospitals and 41 psychiatric hospitals.

This is but a brief statement of factual background for some thoughts I wish to indite on the responsibilities, concerns, difficulties and pleasures of a rabbi directing the largest institutional chaplain program in the country in which the greatest number of chaplains are Protestant and Catholic.

Why do clergymen wish to enter VA chaplaincy? Although I have made no researched scientific study, I have drawn some general con-

clusions after interviewing approximately 2,000 applicants (conservative estimate) over a period of 20 years.

The basic and, ideally, the most significant reason is that they wish to serve men on a person-to-person basis. The desire to provide direct spiritual ministry to patients stems from their parish experience where they find this type of ministry most rewarding. In addition most of the candidates interviewed were ex-military chaplains who had derived deep gratification in serving those who sought them out for advice, counsel and religious ministration. Apparently their return to the local parish was to some extent a let-down, particularly in this area of activity. Some clergymen undoubtedly want to escape the scourge of fund raising, the invocation—benediction merry-go-round, the frequent and interminable meetings, the very unreligious petty church politics and other non-clerical, demanding and frustrating activities that often accompany parish work.

For Protestant chaplains there are two additional reasons. The first pressing reason is money. Although in recent years the average remuneration has risen, it is still not in the Veterans Administration bracket whose scale is from $9,221.00 to $14,338 for hospital chaplains. With the high and ever increasing cost of living and children growing into college age, they find the chaplaincy materially more attractive.

In recent years another phenomenon has been added. Some clergymen have found their own personal moral and religious stance vis-a-vis integration incompatible with the wishes of some church members. Particularly galling is the restriction for Sunday worship service where Negroes are not welcome. Consequently, they turn to the chaplaincy in Veterans hospitals where integration is a fait accompli. Here their conscience is at rest and they can devote their energies to serving all.

For the Catholic priests there are also two additional incentives to the basic one mentioned before. To the unitiated, Catholic priests appear to have no financial problems. The church will see to all their needs. In fact this is not so. Some priests have aged parents or other relatives whom they need to support for which the usual church stipend is far from adequate. They enter the Veterans Administration out of sheer financial necessity. Secondly, there are a number of priests who having served some years in the relative freedom of the military, away from the direct supervision of their bishops, and having found it quite agreeable, wish to continue this status. In the Veterans Administration this is possible because this particular chaplaincy, hierarchically, comes under the Military Ordinariate as do the military chaplaincies with only minimal control of the local bishops.

Rabbis, in addition to the basic reason applicable to all, seek relief from the non-consequential and peripheral activities they are called upon to participate in. The rabbinate gives little time, if any, for scholarly pursuits. The civil service 40-hour week (although most chaplains devote more time) gives them more time for study, if that is their bent.

The Interview:

As personnel people and administrators well know, the interview is a sensitive and delicate dialogue. In religious matters particularly it can become pretty sticky at times. Having ascertained that the candidate has the required educational and experience background, and the specialized clinical or supervised training, we proceed with the give-and-take of the initial conference. It is not my purpose to present a verbatim interview. It will suffice to get the feel by the example of a few pertinent questions.

To a Southern Baptist or a member of a liturgical group. (Mo. Synod, Episcopalian, etc.):

1. Since you believe in closed communion, how would you provide the sacrament of Holy Communion to other patients?
2. If you believe in complete immersion for baptism, how would you provide for patients who for medical or other reasons cannot be immersed?
3. Have you ever ministered to Negro patients? (or to white patients if the candidate is Negro?)
4. What has been your experience in working with other faith groups or denominations?
5. What would you do if a patient desires to be converted?
6. What is your attitude towards proselytizing in a hospital setting?
7. How can you assist a Jewish patient when no rabbi is available? (Eastern Orthodox, Latter Day Saint, etc.)
8. Do you require the stations of the cross to be up at all times? (Catholic Chaplains—in the main chapel not the eucharistic room).

I believe the above examples are sufficient to catch the scope and breadth of the interview. The answers are usually very illuminating.

Before reaching any conclusion we also received recommendations from selected references and other sources. Greater value to us is the evaluation of the candidate's ecclesiastical superiors, particularly the designated body authorized to endorse him ecclesiastically for this service.

The Assignment

Catholic and Jewish Chaplains can almost invariably be assigned to any part of the country without regard to their place of origin. The assignment of Protestant chaplains requires some selectivity for geographic and cultural reasons. Although generally Protestant chaplains can and do serve most Protestant patients, we have found that cultural patterns dictate some selectivity. For example: Normally, it would not be good personnel administration to place a Southern Baptist in the heavily Baptist or Methodist country. The slow and deliberate spoken Southerner would be out of place in New York as would the fast spoken New Yorker be out of place in the South. And let us not forget the geographical sense of humor. (A most important characteristic of the good chaplain.)

Having been elected to fill a vacancy the candidate is sent to our Chaplain Training School at our Veterans Administration Hospital in

Jefferson Barracks, St. Louis, Missouri, for a 6-weeks course of specialized study. This course smooths the transition from the civilian pastorate to the hospital chaplaincy. The school provides formal instruction and supervised learning in many aspects of the program and an overview of the place of the chaplain in the total VA program. (The program of the Chaplain School will be the theme of another paper.)

The Program

It is a *sine qua non* that a good chaplaincy program requires a love for people as well as dedication and true understanding. However, feeling, knowing and empathizing is not sufficient. One has to plan a program within the context of the total hospital medical program. Patients don't enter hospitals for spiritual ministry. They enter for medical reasons and medical treatment. The chaplain service is subsidiary, or, if you will, paramedical.

If the religious program is to be accepted and wanted it requires planning; planning of a nature that does not conflict with the medical treatment program but rather enhances it.

The major elements of a good program must include the following: Counseling, regular bedside visitation, well advertised and posted worship services, communion, ministry to the seriously ill and dying and to the families of patients. Of extreme importance are referrals to and from other disciplines. The last particularly, requires rapport and cooperative relationship with others on the hospital staff. The Position Classification Standards of the U. S. Civil Service Commission (GS-060-0) clearly and succinctly outline the duties.

(1) Religious services

(a) Worship ministry. This includes the priestly functions, such as conducting religious services and worship; establishing periods for public worship, seasonal and occasional services, and individual devotions; administering ordinances, rites or sacraments; preparing and delivering sermons; arranging for the atmosphere and symbolism of worship; and conducting funeral services when needed.

(b) Religious instruction. This is provided patients by various means, such as individual or group discussions, instructional classes, forums, broadcasts, films, and tutoring for courses completed by correspondence. The scope of this function may be limited to discussions with individuals and distribution of appropriate literature; or it may be further extended and developed into a full-fledged educational program geared to an intensive overall care and treatment program of the institution; such a program may involve the conduct of Bible classes and regular group discussions, which can have considerable therapeutic value. Visiting seminarians or local clergy often assist in the conduct of these classes.

(2) Pastoral ministry

(a) Pastoral care. This is the primary means by which the chaplain carries out his essential mission of serving as spiritual advisor to

patients. It involves personal visits with them and is carried on in the course of regular routine rounds through the units of the institution, by special visits, and interviews, or on the basis of requests and referral. It may involve friendly visitation, ritual and bedside administration of sacraments, or pastoral counseling. A pastoral interview is normally required in the case of the newly admitted patient, to ascertain his religious background, evaluate his religious needs, and advise of the availability of the chaplain. Typically, it is offered in the case of: those critically ill; those scheduled for surgery; those needing adjustment to "bad news" (such as death in the family); those approaching death; those undergoing treatment or recovery; and those otherwise desiring it.

Pastoral care involves serving as spiritual counselor to patients or inmates and their families on ethical and moral matters, including problems of conscience and family and marital differences. It includes offering spiritual consolation, support and guidance to those looking to solution of personal problems in adjustment to their illness or confinement. Patients often are beset with fears when facing surgery; they often question the meaning of life when confronted with the reality of illness, pain, permanent disfigurement, crippling, or death. Patients with long-term illnesses especially need aid in developing and maintaining patience, perseverance, and determination. Mental patients are usually deeply troubled people overwhelmed by their obsessions, anxieties, and fears.

Whatever the institution, the chaplain seeks to contribute his religious resources toward bringing these people inner security, purpose, and motivation; he encourages them toward a wholesome outlook by translating spiritual values into everyday living; and he encourages them to work with the over-all treatment plan.

(b) Maintaining working relationships with staff. This is an extension of the pastoral care responsibility. It includes contacts, in varying degrees, with members of the other staff disciplines, such as medical officer, psychologist, nurse, social worker, therapist, parole officer, or others involved, for exchange of information or discussion on matters of mutual concern about the welfare and treatment of the patient. The scope of this function may range from limited contact, to full expression of an integrated "team" concept through equal participation with a multi-professional staff in conferences, as appropriate on the evaluation, treatment, and care of the patient or inmate.

(c) Community contacts. As another extension of the pastoral care program, this involves establishing and maintaining contacts with the families of patients, with local or "hometown" pastors, with local church groups, and with interested community organizations to further their interest in the problems of patients or inmates, to strengthen patients' ties with them, and to obtain the assistance of local clergy for religious services, as may be desired by a patient. The scope of

this function may range from limited contacts to active liaison with various community organizations, and may involve addressing such groups to obtain their understanding and cooperation.

Supervision

Professionals generally, and clergymen in particular don't react warmly (to say the least) to supervision (a generalization—but a safe one I believe). They are in business for themselves (maybe with a nod from the Lord). However, we find supervision to be an important element in developing and maintaining a viable program. The tendency to do things as they have always been done, the resistance to innovation is strong in many. Supervision (not inspection) supplies that added voltage so necessary to keep the current flowing. Traditionally, clergymen have resisted (and often justifiably) the supervision of lay people even though in this instance the majority are professionals. Conversely, doctors and hospital administrators have shied away from supervising men of religion. Thus a corps of chaplain supervisors has been found to be essential in evaluating religious programs, facilities, equipment, supplies and the development of the many facets which are part of a good chaplaincy program.

Discipline

As in any other profession or job, disciplining and corrective action are necessary. This might take the form of admonishment and reprimand, transfer, or finally, all else failing, separation from the job. During my tour, as Director I had the sad duty of having to use all of these corrective measures involving chaplains of all faiths and various denominations. Interestingly enough the most common problems are the inability of chaplains to get along with each other (most often chaplains of the same faith group); the inability to adhere to hospital regulations and ground rules, and, to a much lesser extent alcoholism and other personal problems. (I wish to make it abundantly clear that although the above categories comprise real problem areas they are limited and not at all widespread.)

Conclusions

Although I have pointed out problem areas, they are but an insignificant part inherent in a program which has much to contribute in many areas of everyday life experience. The total commitment of the chaplains, their contribution to the welfare of the veteran patients and their ecumenicity of spirit has in practice been what the Jewish-Christian Dialogue proponents have sought to bring about.

It is not my intention to enter the controversy about the need for more Jewish-Christian Dialogue, or on what levels they should be conducted, or who is to be involved. There are enough pros and cons by many eminent sources on these questions. I merely wish to point

out that in World War II there was the unspoken dialogue of understanding and appreciation through direct association and example among the various faith groups. This dialogue of service to mankind, to me the very essence of ecumenicity, is far more important on the human level than theological differences. In the VA, chaplains don't question the theology or basic beliefs of other chaplains. No one tampers with another's faith. The emphasis is not on the common denominator of religious belief (if such exists at all) but rather on the personhood of man and how best to serve him. END

AT YOUR SERVICE

Contemporary Drama Service, Box 68A, Downers Grove, Ill. has released six new plays for in-church, YMCA, and service organization presentation. The first three are Discussion-Starter Plays dealing with disturbing issues affecting youth today. The second three are modern drama Christmas playlets. Write to CDS (address above) for further information.

Churches, chapels, schools, clubs, fellowships will be interested in world friendship materials prepared by The Wright Studio, 5264 Brookville Rd., Indianapolis, Ind. 46219. Accessories available are decorative, colorful, educational aids for meetings, dinners, study groups, and the like. There are napkins, puzzlemats, favors, program folders, notes, centerpieces, and a wealth of creative helps. An introductory sample set is available on each theme at $1.25. A revised catalogue may be secured.

Peak Publications, Peak Bldg., Colorado Springs, Colo. 80901 has added several new tracts to its listing. Tracts sell for $2.00 per hundred or $16.50 per one thousand. Send $1.00 for complete assortment. Peak tracts make use of cartoons and are attractive, clever, and significant.

The Lookout **is an attractive magazine of 24 pages published monthly, except July-August, February-March, when bi-monthly by Seaman's Institute, 25 South St., New York, N. Y. 10004. Price $1.00 per year.**

"I am interested in gathering materials for a book about chaplains. Any chaplains who have material humorous or serious involving their experiences as chaplains, please send to me. Prefer short interesting material based on work with servicemen." Write Motte Legare, V. A. Hospital, Salem, Virginia 24153.

In Memoriam ...

John Shilling

By Roland W. Faulk

John Shilling

IT WOULD be quite easy to speak of John Shilling, using superlative terms for describing his life and his work, for truly John Shilling was one of the giants of the Chaplain Corps. He stood tall among his peers for in him was found all that was highest and best in this ministry.

Known throughout the Navy for his selfless dedication, for his tireless devotion to ministering to others, for his unbounded compassion, for the depth and the variety of his spiritual gifts, he leaves a void in the Chaplain Corps that will never be filled.

In thinking on the passing of John Shilling I am reminded of an incident which was but recently told to me concerning our beloved colleague, Chaplain Walter Mahler, who was at one time, as was John Shilling, the senior chaplain at this Training Center. At the funeral service for another colleague of our Corps, Father Mahler said, concerning the chaplain who was gone, "Now there is a knight missing from the Round Table." We can truly say with respect to John Shilling, "Another knight is missing from the Round Table."

But there is something a bit incongruous in the use of superlatives to speak of John Shilling . . . incongruous, I say, because John Shilling was such a modest man . . . almost shy, who would never for a single moment have thought of himself in any superlative terms. Perhaps we need to turn to another source of comparison to describe aptly and truly the man that he was. And I think of none better than the one we read in the New Testament concerning Barnabas: "He was a good man . . .

This euology was delivered by Captain Roland W. Faulk, CHC, USN, at the Memorial Service for Captain John H. Shilling, CHC, USN, held at North Chapel, Naval Training Center, San Diego, California, on 29 March, 1967.

full of the Holy Ghost and of faith" (Acts 11:24). Now Barnabas was one of the great saints of the New Testament and, like John Shilling, was essentially a modest and selfless person.

Barnabas was one of the spectacular apostles, but certainly Christian history would have been different had it not been for him. His name, Barnabas means "a son of consolation." It was he who always looked for and found what was good in a man and he worked with that.

Saul of Tarsus had earned the fear and suspicion of the church and he would never have become Paul the Apostle had not Barnabas gone to his defense before the church in Jerusalem and won for him acceptance and the chance to become Paul the Apostle. Barnabas also stood up against Paul in the defense of John Mark to whom is attributed our Second Gospel.

And what was the significant tribute to Barnabas which is so apropos when referring to John Shilling? "He was a good man, full of the Holy Ghost and of faith."

This is the highest and best tribute that I can pay to John Shilling. Like Barnabas of old, "He was a good man, full of the Holy Ghost and of faith." For in John Shilling simple goodness came alive.

It could be seen in the sincerity and the honesty of his motives. It could be felt in the pulsating genuineness of his concern for others. It was manifested in his unfailing kindness to all sorts and conditions of men.

His goodness was not the bland, innocuous kind that always stood neutral. He despised injustice. He hated cruelty. He felt a responsibility for those who were less experienced in life and who were less mature than himself, and he expected others to be as similarly concerned for the welfare of all who needed help.

There was something deep in John Shilling which defies analysis. It motivated and made him the man he was. Deep down in the inner core of his being it was like a powerhouse; it was like a tremendous dynamo. It gave direction to his life and to his purpose and to his actions. And the nearest we can come to identifying and describing that inward power is to liken it to the Spirit of God dwelling deep in the soul of John Shilling. It gave him a superhuman strength which was so characteristic of his life and ministry, and which was so clearly seen in the long years of his illness when, without complaint and without resentment, he endured untold suffering.

In those last days when I was in a room just down the hall from him and when I was beginning to walk about, my first stop in the morning was in to see John. And I would ask him, "How was it last night, John?" And he would invariably smile and say, "Fine!" And that was true on the last Saturday morning. Because he was full of some power that made him into a giant.

And his life was witness to a faith

that could never be intimidated... was never doubted and never cut off short because of conflicting and contradictory events. Events meant nothing when they stood in the way of his faith. He believed that God is God and he lived and died without ever doubting what he believed.

For 40 years, John kept a compact that he had made as a very young man. He established a rendezvous with God. And the rendezvous he contracted with God was that every Sabbath day... on Sunday morning he would be in church at the business of worshiping God. And for 40 years he never failed.

Sometimes flying across the Pacific in his duty as Force Chaplain at COMCRUDESPAC, his schedule would have him airborne on Sunday morning. But there would be a church service in that plane that day. Wherever he was on Sunday morning, a church service was held. And during the most crucial days of his illness he never failed his rendezvous. And even when he was in the intensive care ward at the hospital, he did the unheard-of thing.

He insisted when Sunday morning came that he would be in church. The doctors who knew and loved him had come to know they couldn't resist the great compact of John Shilling. They demurred at his insistence that he must keep his rendezvous with God on Sundays, but they soon learned that he couldn't be stopped.

On Palm Sunday he attended his final rendezvous on earth. He was rolled into the chapel at the hospital. I was sitting next to him as he lay there and that great 90-voice chorus from Calvary Baptist Church sang, "The Holy City." And I observed John. His eyes were moist. But there was no sorrow there. Because the choir was singing of a secret that John knew about—The Holy City.

And on Easter Eve he left to keep his final rendezvous on Easter Sunday in God's glorious kingdom.

Let this be the epitaph of John Shilling.

"He was a good man... full of the Holy Ghost and of faith."

END

QUOTES

The secret of overcoming fear is not so much the denial of the fear, which is like whistling in the dark, but rather the strong and positive building of a faith which makes fear impossible.

—*Science of Mind.*

The beginning of wisdom is the realization that the thing you are anxious about today won't seem important tomorrow.

—*Treasures.*

Ability will see a chance and snatch it.

—Arthur Guiterman in *Changing Times.*

Self-government is not a gift from fortune; it is an achievement of men.

—Arthur E. Bestor in *Teachers College Journal.*

PREACHING CLINIC

JAMES T. CLELAND

"In God's Name, Shut Up!"

THIS article was sketched in outline on asbestos paper with a pen dipped in vitriol, a few weeks ago. I was sizzling with indignation and spitting red-hot tacks. And all the time I kept muttering the five words which are the title of this essay.

It is strange that these should have been the words which were an escape valve for my wrath. I first heard them several years ago. I was the preacher at a summer conference for ministers. All such conferences have one feature in common: each person addresses every other person as if he were a public meeting, no matter the when or the where. The conversational din in the chapel before the evening service of worship was something to hear. It must have been measured in decibels galore. The presiding minister tried to quell the happy uproar by announcing that the Lord was in his holy temple and that all the earth should keep silence before him. It had little effect. So he announced a hymn—which hardly seems to be the proper sequel to the proclaimed Call to Worship. But it worked. The multitude of conversations was transformed into sung unison and harmony. At the end of the service, an Episcopal minister, who was still shaken by the clamorous exuberance which preceded the service, remarked to me: "If I had been officiant, I would have used as my Call to Worship: 'In God's name, shut up.'" I

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N. C.

pass that sentence on to you, who work liturgically at clerical conferences, as a useful prolegomenon to worship. However, that isn't the main point of this column. Just consider it as a bonus.

What upset me and caused me to repeat, over and over again, the Episcopalian injunction was a quite different situation. I had just attended a service of thanksgiving, in gratitude for an organization's long period of devotion to the things of God and of his Christ. The birthday service was carefully planned. The hymns and the lessons and the prayers were chosen with discrimination. There was repeated opportunity for congregational participation. There was dignity without pride, decorum without woodenness, order without stiffness. It was the sermon which ruined me. (I haven't recovered yet. That's why I am writing this article; I'm hoping it will be catharsis.) The sermon lasted twenty-seven minutes, and the preacher paid no attention to the specific reason for our gathering together until he had talked for twenty-two minutes. By that time, I was so distraught that I don't know what he said in the last five minutes. If a valid definition of sin is "to miss the mark," he sinned, he sinned *fortiter,* if unconsciously. Maybe in these last five minutes he hit the target, but—if he did—it was no more than an "outer." After the service, someone said to me: "You're a professor of preaching, how would you grade that sermon?" "F+ or F−, whichever is lower," was my judgment then—and now. I went to my room and outlined this column. I have decided to write it now in full, under the the original title.

THE second article I wrote for the Preaching Clinic, published away back in February, 1958, was entitled "'Occasional' Preaching." There I pled for a relevent, pertinent recognition of any special occasion, situation, event, for which a sermon had to be written, be it Trinity Sunday, or Race Relations Sunday, or Labor Day, or a unique commemoration of an organization on a particular anniversary. One is then supposed to speak with knowledge, with specificity—and with interest, even with wisdom. Now we are not all gifted preachers. As Lord Dewar used to say: "Some speakers electrify their audiences; others only gas them." But let it be the appropriate gas. Let us know why we are going to say what we are going to say. Let us know how long we should say it. Then let us say it, and sit down.

However, after hearing the birthday sermon, I have come to the conclusion that that service didn't need a sermon. Our gratitude was well expressed in hymns and prayers, in the lessons and anthems, and in the offering. Even if the sermon had been pertinent and interesting, it would have been an act of supererogation. Can we learn that there are times when we should shut up? Can we come to know that a choir can render an anthem which proclaims the Word? Can we recognize that some hymns are not sung to God but to one another, because they are God's Word? Can we believe that the Word read and heard may be the Word preached, if it be carefully and appropriately chosen?

I can think of occasions when a sermon is unnecessary, when even a meditation may be superflous: at such a service of gratitude; at a funeral;

at a choral service of worship. In the Duke University Chapel, during the Christmas and the Spring recesses, we used to have a thirty-minute service without a sermon. The Scripture Lesson was longer than usual, and introduced with an explanation as to why it was chosen. The full gamut of prayers was run: adoration, confession, forgiveness, thanksgiving, intercession, supplication, dedication. Appropriate hymns were played on the organ, but not sung. Many folk loved the change of pace. But the Administrative Committee of the Chapel decided that, despite the fact that there was no choir and that student ushers and collectors were hard to find, there should be "regular" service—sermon and offering, and all. I co-operate. But I do not preach! I wonder how many folk come primariiy for the sermon. (That's an awful thought for a professor of preaching!) I know one of my colleagues who comes specifically for the prayer of confession. (Maybe that's a word to the wise.) Lord Dewar, whom I have mentioned above, once said that it often shows a fine command of language to say nothing. Job's friends were at their best when they kept quiet. Even Job laid his hand on his mouth, finally.

You will be reading this in December. Are you willing to plan a Christmas service in which there is no sermon? An angel at Bethlehem made an announcement, a choir praised God and ended with a Gloria. That was all. But it was very effective. Ask the shepherds. We are supposed to be *angeloi*. Or, is this whimsical eisegesis?

END

QUOTES

Religion is a challenge to the noblest in every man. Nothing so calls out the last pound of one's energies as the appeal to live a consistent Christian life.
—*Gospel Herald*.

The wise man endeavors to shine in himself; the fool to out-shine others.
—Megiddo Message.

Please, Thank-you, I'm sorry, Beg your pardon, After you, Excuse me; these are all part of the warp and woof of sane living that make any man grow in stature with both God and man.
—Galen Starr Ross in *Sunshine*.

Happiness is finding someone you like at the front door.
—Chas. M. Schultz in *Happiness Is a Warm Puppy*.

If youth could trade some of its enthusiasm to age for some of its caution, both would be better off.
—*Nuggets*.

Faith is knowing there is an ocean because you have seen a brook.
—*Survey Bulletin*.

By Haydn L. Gilmore

Defending Freedom Safeguards America

Freedom is a boy walking in a field with his dog. The dog's tail is wagging, and the boy is whistling.

Freedom is the flag being raised, just before a football game, when the players stand together in the mud, eyes on the flag.

Freedom is a white child taking a red apple to a Negro teacher.

Freedom is a bride coming down the aisle with a soldier—who only has one leg.

Freedom is Nathan Hale looking his captors in the eye.

Freedom is George Washington at Valley Forge; Abraham Lincoln pardoning prisoners; Ike praying on a bench before "D Day."

Freedom is a nurse crying because the little child, for whom she was caring, lost her life—at Pearl Harbor.

Freedom is a photographer up on a mountain with some Marines who are raising the flag—on Suribachi.

Freedom is a Red Cross worker walking into a prison compound with a package—which has on its side "From the U.S.A."

Freedom is an Air Force pilot circling his downed buddy and totally forgetting his own life—Major Kasler.

Freedom is a Navy pilot with a rescue ring around his body, smiling up into the faces of the helicopter crew—in Haiphong Harbor.

Freedom is an Army Green Beret throwing his body over a grenade in a foxhole to save his buddies—Specialist Martinez.

Freedom is a group of young Marines, standing on a deck, waving, leaving San Francisco for Destination Unknown.

Freedom is a huge sergeant from Texas carrying a little Vietnamese orphan.

Freedom is a prisoner of war leading his friend by the arm.

Freedom is the soldiers' huts at Valley Forge.

Freedom is the sentry at The Tomb of the Unknown Soldier.

Freedom is two coaches shaking hands in the center of the field after a football game.

Freedom is a group of laughing golfers on the eighteenth green.

Freedom is a drive in a National Park with a camera, a dog, and a picnic basket.

Freedom is Leontyne Price singing "The Star Spangled Banner" at President Kennedy's Inauguration.

Freedom is a sign which reads, "Welcome to New Concord, Ohio."

Freedom is old enough to speak for itself, and when it speaks, the world listens.

Freedom is strong and bright, and when it is defended, America is safe.

AT YOUR SERVICE

A. J. Holman Co., Bible publishers, E. Washington Sq., Philadelphia, Pa. 19105, has designed and published a Serviceman's New Testament. It is a thin, lightweight, crafted testament (with Psalms) in a water-proof vinyl carrying case. The testament measures 3 × 5 inches and fits easily in pocket or helmet. It is supplied in ready-to-mail package. The price is $3.50.

The 1967 edition of Federal Benefits for Veterans and Dependents, published by the VA, is on sale at the U. S. Government Printing Office, Washington, D. C. 20402. The booklet lists major benefits available to U. S. veterans. Price: 20 cents.

A hard-hitting new anti-smoking film, *A Time for Decision*, has been released by the American Cancer Society. The 18-minute color cartoon film is beamed to clergymen, doctors, parents and others to become personally involved in the cigarette problem. Arrangements for showing may be made through local American Cancer Society Units in all 50 states. For more information write American Cancer Society, Inc., 219 E. 42nd St., New York, N. Y. 10017.

***The Spirit in the Tree* is a 12-minute color film produced for the American Bible Society by Owen Murphy Productions in cooperation with Allied Paper Corporation and R. R. Donnelley and Sons. It graphically portrays the production of a Bible from the planting of the seed of a tree to the printing of the book. The film may be ordered for a small service charge through the American Bible Society, 1865 Broadway, New York, N. Y. 10023.**

THESE CHAPLAINS DIED IN VIETNAM

ARMY

Chaplain (LCOL) Meir Engel (Jewish) heart attack at U.S. Navy Station Hospital, Saigon 1964
—Mentioned in June 1967 CHAPLAIN

Chaplain (MAJ) William J. Barrady (Catholic) died in auto accident 5/4/66.

Chaplain (MAJ) William N. Feaster (UCC) died Oct. 26, 1966 of wounds received in Vietnam.
—Picture and story in Jan-Feb. 1967 CHAPLAIN

Chaplain (CPT) Michael J. Quealy (Catholic) died during enemy assault in Vietnam on 11/8/66
—Picture and story in Jan-Feb. 1967 CHAPLAIN

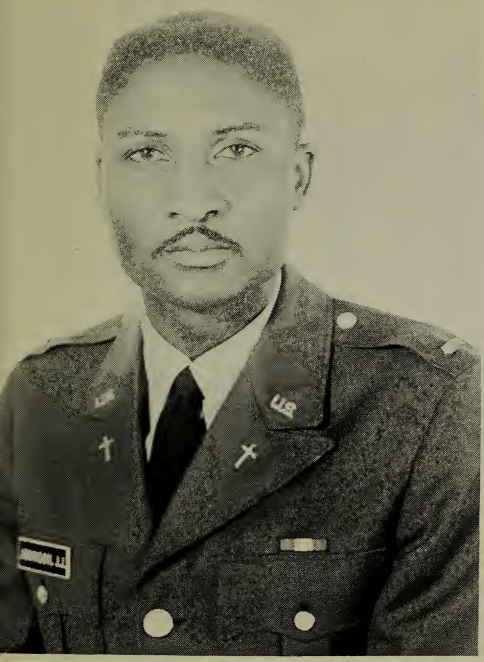
Chaplain (CPT) James J. L. Johnson (National Baptist) died in airplane crash in Vietnam on 3/10/67

Chaplain (CPT) Ambrosio Grandea (Methodist) died of wounds received while holding services in Vietnam June 13, 1967
—Mentioned in Sept-Oct. 1967 CHAPLAIN

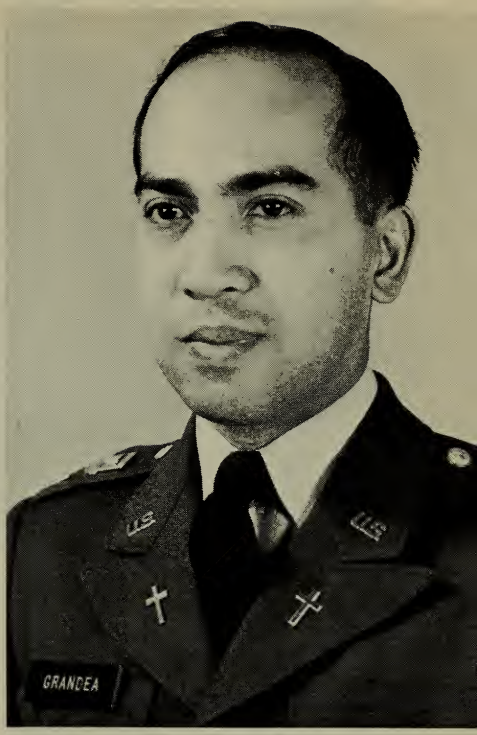
NAVY

LCDR William J. Garrity, CHC, USN (Catholic) lost his life on the USS *Oriskany* on October 26, 1966
—Picture and story in Jan-Feb. 1967 CHAPLAIN

LT Vincent R. Capodanno, CHC, USNR (Catholic) killed by Viet Cong gun fire while ministering to wounded of the 1st Marine Division, Vietnam, on September 4, 1967.
—Picture and story in the next CHAPLAIN.



Chaplain (CPT) James J. L. Johnson

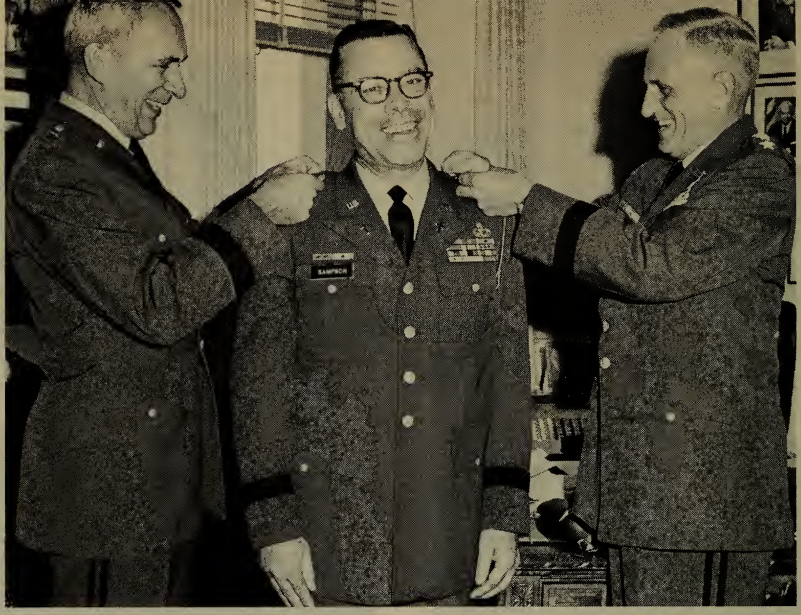


Chaplain (CPT) Ambrosio S. Grandea

An airplane crash in Vietnam on March 10, 1967, took the life of Chaplain (CPT) James J. L. Johnson, a minister of the National Baptist Convention. Johnson graduated from high school and college in Texas and attended Golden Gate Baptist Seminary in California.

He was ordained 26 Jan. 1965 and entered upon Active Duty in the Army 16 Dec. 1965, after having served in the Reserves. Before military service, he held pastorates in Texas and California. He was awarded the National Defense Ribbon in 1955. He is survived by his wife: Joyce E. (Gill) Johnson. There were no children.

While holding religious services in Vietnam, June 13, 1967, Chaplain (CPT) Ambrosio Grandea received fatal wounds from enemy shellfire that caused his death. A Methodist, he attended high school in Manila; was a graduate of Western Md. College; and Boston Univ. School of Theology—where he also did graduate work. He was a minister in New Hampshire before being appointed for Active Duty in the Army, 6 July, 1960. Before going to Vietnam he had served in Europe at Vassincourt (near Verdun) and Ludwigsburg, Gy. He is survived by his wife Jacinta. There were no children. Ch Grandea entered service from Fort Meade.



General Harold K. Johnson, right, Chief of Staff, U. S. Army; and General Ralph E. Haines, Jr., Vice Chief of Staff, U. S. Army, pin the second star on Chaplain (Major General) Francis L. Sampson, newly appointed Chief of Chaplains, U. S. Army.

NEW CHIEF OF CHAPLAINS, U. S. ARMY

The new Chief of Chaplains, U. S. Army, Frances L. Sampson, was nominated by the President for this office with promotion to rank of Major General on 28 July, 1967. The Senate confirmed this nomination on 28 August, 1967.

Father Sampson was born 29 Feb., 1912, in Cherokee, Iowa. He received his AB degree from Notre Dame U., South Bend, Ind. in 1937. After attending St. Paul's Seminary (Minnesota), he was ordained to the Roman Catholic priesthood on 1 June, 1941.

Following ordination he served civilian parishes in Iowa; and then in 1942 he was commissioned in the Army chaplaincy as a First Lieutenant and began his Army career at Camp Barkley, Tex. He served in the European theater during World War II and received the Distinguished Service Cross, the second highest American military award. He was imprisoned by the Germans and after his liberation from prison in April, 1945, he returned to the United States and resumed civilian life on 1 October, 1945.

He returned to active duty in July, 1946 and has served with distinction with Army units in North Carolina, Washington, Korea, New York, Virginia, and Germany where he served as Vicar Delegate of Europe. Father Sampson was made a Domestic Prelate to the Holy See with the title of Right Reverend Monsignor on 6 Jan., 1963. He was appointed Deputy Chief of Chaplains and promoted to the rank of Brigadier General on 10 Feb. 1966.

NEW DEPUTY CHIEF OF CHAPLAINS, U. S. ARMY

The new Deputy Chief of Chaplains, U. S. Army, Ned R. Graves, was nominated by the President for this office with promotion to rank of Brigadier General on 30 August, 1967. The Senate confirmed the nomination on 22 September.

Ned Graves was born on 18 November, 1914, in Helena, Montana. He received his BA degree from Phillips U., and Phillips Seminary in 1939. He is a member of the Christian Church (Disciples of Christ).

Chaplain Graves was ordained in the Central Christian Church in Spokane, Washington in 1936. His civilian pastorates were: Jet Christian Church, Jet, Okla. and Hillsdale Community Church, Hillsdale, Okla.

In August of 1940 he was commissioned in the Army chaplaincy as a First Lieutenant.

During World War II, Chaplain Graves served in the Pacific Theater—in Zamboanga, Mindanao, Philippine Islands, and on the Japanese mainland.

In November, 1945, he was reassigned to the U. S. and served installations in Kentucky, Utah, and California. In February, 1948, he returned to Asia. In July, 1951, Chaplain Graves was promoted to lieutenant colonel and became the first Post Chaplain for the Army War College, Carlisle Barracks, Pa.

In 1953 he was sent to Europe where he served the 1st Infantry Division and the U. S. Forces in Austria. In 1955 he returned to the U. S. and became Post Chaplain at Fort Lewis, Washington. He served also the 1st Infantry Division.

Chaplain (Brigadier General) Ned R. Graves, newly appointed Deputy Chief of Chaplain, U. S. Army.

In November, 1958, it was back to Korea. And in 1959 back to the U.S. where he became Post Chaplain at Fort Carson, Colo. During this tour he was promoted to Colonel.

In 1962 he became Staff Chaplain for U. S. Army Alaska. Next to Fort George G. Meade. And just before his nomination as Deputy Chief of Chaplains, he served as the Staff Chaplain, U. S. Continental Army Command, Fort Monroe, Virginia.

On Christmas Day, 25 Dec. 1966, several truckloads of GIs from the Army's 24th Evac. Hospital and 50th Med. Co., Long Binh, Vietnam, took over 200 Christmas presents (toys) to several orphanages in the Saigon area. Chaplain (CPT) Eugene W. Scott is chaplain.

Counseling is a very important part of the chaplain's ministry. Here Army Chaplain (CPT) Eugene W. Scott counsels one of the men of the 50th Medical Company, Long Binh, Vietnam.

Army Chaplain (CPT) Eugene W. Scott, United Church of Christ chaplain, is shown visiting with a wounded patient in the 24th Evac. Hospital in Long Binh, Vietnam.

"The Heathertones," a musical group composed of officers' wives, sang for the PWOC, Scott Air Force Base, at its December, 1966, meeting. They were enthusiastically received.

On Christmas Eve, 1966, at U.S. Naval Air Station, Quonset Point, R. I., Chaplain Parham (left) and Chaplain Dollar confirmed five young people who were members of the Confirmation Class.

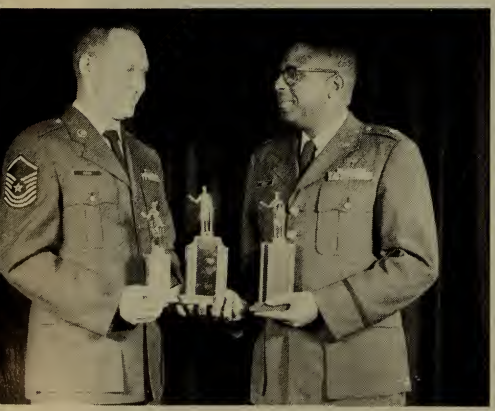
"Christmas Everywhere" was the choral program presented by the combined Protestant choirs of the Scott Air Force Base, Christmas, 1966. The choral program featured music from many lands.

GRADUATES, CLASS OF JUNE '67, U.S. NAVAL CHAPLAINS SCHOOL

1st Row: (1 to r): LCDR Adelberta M. Von Almen; CDR Paul C. Hammerl, Admin. Asst.; CAPT Robert W. Coe, Jr., Officer in Charge; CAPT Robt. H. Lemmon, CO, U.S. Naval Schools Command; CAPT Richard G. Hutcheson, Jr., Asst. Officer in Charge, LT Gene R. Okeson, Student Control Officer; LT Bryant R. Nobles.

2nd Row: (I to r): LTJG Charles R. Parker; LTJG John J. Bevins; LTJG Robt. G. Moffitt; LTJG William E. Thompson, Jr.; LTJG William E. Dodson; LT Robert. R. Mitchell; LTJG Samuel Ganaway; LTJG James W. Geer.

3rd Row: (I to r): LTJG John C. Dean; LTJG Kenneth E. Gohr; LT Timothy O. Langston, Jr.; LTJG Edward E. Snow; LT Alvin B. Koeneman; LT Robt. O. Sullivan; LTJG Jack F. Phillips.



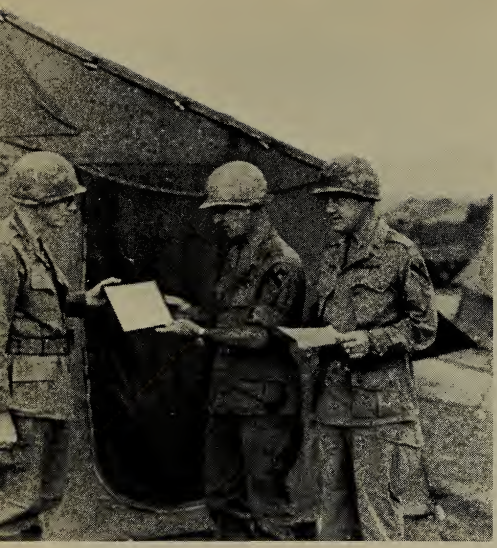
SMSgt Harvey King (left), Area 17 District Governor, Toastmaster International, with Chaplain, LTC, Simon H. Scott, Jr., Base Chaplain, McGuire AFB, as they display awards won by Chaplain Scott for the second successive year. Chaplain Scott successfully defended the title he won last year in Area 17, 38th District (East Section) and the 38th District Speech Contests.

"RETIREES" JOB REFERRAL PROGRAM GOES FORWARD

The tri-faith character of the "Retirees" Job Referral Program of the General Commission is indicated in the sub-committee pictured here at work in New York City. Meeting at the Episcopal Church Center, from left to right: COL Matthew Thompson, USAF (Ret), staff, General Commission on Chaplains; Mr. Thomas D. Hinton, National Catholic Community Service; and Mr. Emanuel Berlatsky, Community Services, National Jewish Welfare Board.

Chaplains participate in community life as is indicated by the fact that Chaplain (COL) Charles J. Murphy (left), III Corps and Fort Hood Chaplain, was elected President of the Killeen Texas Ministerial Alliance.

Other new officers (l to r) are: The Rev. Ray Woods, vice-president; the Rev. Ted Greenfield, treasurer; and Chaplain (MAJ) Dean Burttram, secretary.



General John Norton, left, CG of the 1st Cavalry Div (Airmobile) is shown receiving a GCC Certificate of Appreciation for his Christian leadership and witness in his division. Chaplain (LTC) Robert B. Webb, Jr. (center) presents the award; while Chaplain (LTC) Thomas D. McGrath assists by reading the citation.

Shown in Tan Son Nhut, Vietnam, is Chaplain (LTC) Harold D. Summers, staff chaplain for the 1st Logistical Command, 44th Med. Brigade, medical arm for Free World Forces throughout Vietnam's II, III, and IV Corps areas. Chaplain Summers overseas religious activities within the 126 units under the 44th and counsels the 20 chaplains assigned to the widespread medical brigade.

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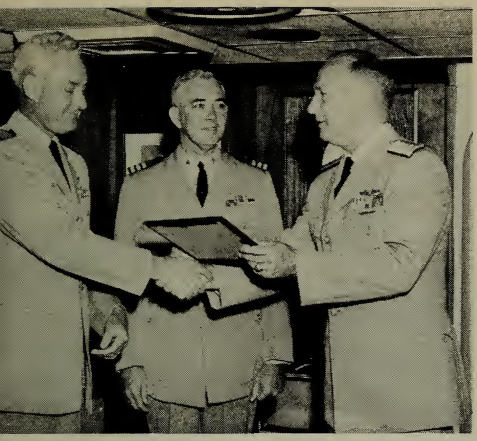
COL J. J. Adleman, base commander, Beale AFB, Calif. (left) is shown receiving the "Testimonial Service Certificate" from Chaplain (LTC) Alfred L. Alley, base chaplain. The award is presented to personnel who have served the Air Force Chapel program with distinction for at least three years. Shortly after receiving the Certificate, COL Adleman left Beale for Da Nang, Vietnam.



CPT Richard A. Haase, USN (left), CO, USS *Taconic* (AGC17), receives a GCC Certificate of Appreciation for his steady emphasis upon the religious life on his ship. Presenting the Certificate is RADM C. Edwin Bell (right), Commander Amphibious Four aboard the Flagship, USS *Taconic*. CDR Arthur W. Dennis, CHC, USN, Chaplain aboard the Flagship, looks on during the ceremony. Captain Haase had read the Scripture Lesson each Sunday morning for the past year; and over the ship's public address system, has encouraged his men to attend chapel.

For his world-famed and globe-circling work with Family Rosary Crusades, Father Patrick Peyton, C.S.C. (center), was honored by representatives of the Chiefs of Army and Air Force chaplains; and by the Navy Chief of Chaplains. (L to R): Ch (COL) Geo. T. Casey, USA; Ch (BG) Francis L. Sampson, USA; Father Peyton; RADM James W. Kelley, USN; and Ch (LTC) David B. Shuck, USAF.

Buoyant in body and spirit are these flying priests. Members of the Priests Pilot Assn., they are comfortably afloat on AF life preservers after practicing an AF ditching procedure in the Hanscom AFB swimming pool. 50 flying priests held some time ago a two-day national convention in Boston. They fly either as a hobby or to cover their parishes in remote sections of the country.

ROTA, SPAIN. CDR Warren J. Jones, Jr., obstetrician and gynecologist at the Naval Station Hospital (second from left) was presented with the GCC Appreciation Certificate for outstanding contributions to the Protestant chapel program. Standing with Dr. Jones (l to r) are: LT E. H. Campbell, Jr., CHC, USN; Mrs. Jones; CAPT James S. Elkins, Jr., USN, Commander, Naval Activities, Spain, and CO of Naval Station (he made the presentation to Dr. Jones); also, LCDR M. R. Van Laningham, Jr., CHC, USN. Both Campbell and Van Laningham are Protestant chaplains at ROTA.

CAPT J. H. Doyle, Jr., USN, CO USS *Bainbridge*, DLG (N) 25 (left); and Chaplain Don M. Michael, Protestant Chaplain (center) the USS *Enterprise*, CVA (N) 65; present a GCC Certificate of Appreciation to CDR John R. Davis, SC, USN, Protestant Lay Leader aboard USS *Bainbridge*. For two deployments off the coast of Vietnam, LCDR Davis has worked closely with the Protestant Chaplain aboard the attack carrier USS *Enterprise* to coordinate a religious program for the men aboard the *Bainbridge*.

25 June 1967 a charter was presented to the Taegu, Korea, Base Command PWOC. Present for ceremonies were: Ch (LTC) Reginald J. Huebner, Staff Ch, EADC/EAR; Mrs. Jas. Robins, V-P, PWOC; Mrs. Alan G. Baker, Honorary Pres., PWOC; Ch (COL) William H. Branyan, Jr., Chaplain 8th U.S. Army. On 15 May, 1967, a GCC Certificate was presented to COL James S. Griffin, Deputy Command, 8th Army Depot Command/8th Army Rear, Taegu.

Chaplain (COL) O. S. Brown, Command Chaplain, TAC, pins the Eagles on his recently promoted Asst., Chaplain (COL) Ralph R. Pace. Chaplain Pace has been reassigned to the Air Defense Command, Ent AFB. Colo.

GCC Certificate of Appreciation was recently presented to MAJ Ernest M. Wood, Jr., and family by Chaplain (MAJ) Louis D. Hendricks, 50th Art. Gp. Chaplain. The presentation was made at Hq. Chapel, Snelling Army Air Defense Site, St. Paul, Minn. The Woods gave assistance to the Protestant family chapel program, served on various committees, and were active in the Sunday school.

Moe I. Schwartz, on behalf of the MOVIL Society of the Booklyn Mil. Ocean Terminal, presented a plaque to CDR George T. Boys, CHC, USN, Chaplain of the Navy's Mil. Sea Transportation Service. The award expresses grateful appreciation for untiring efforts in behalf of Jewish personnel and for furthering the universal brotherhood of man.

Air Defense Command has welcomed to its headquarters Command Chaplain, COL, Joseph P. Casey. Chaplain Casey has served as Staff Chaplain of 14th Air Force, ADC, since 1 May 1966. He is a native of Terre Haute, Indiana and a member of the Archdiocese of Indianapolis.

Chaplain, COL, Roy M. Terry, relinquished the reins of the Office of the Command Chaplain at ADC and has become the Command Chaplain of the United States Air Force Academy.

Chaplain, COL, Ralph R. Pace, has become the Asst. Command Chaplain at ADC.

For the first time, the year 1967 saw Civil Air Patrol participation in the Air Force Spiritual Life Conferences. 7 cadets attended.

Dragon Mountain Chapel

Dragon Mountain Chapel, outside above, inside to left, is the first permanent chapel at the 4th Div Dragon Mt Camp, Vietnam. It was recently dedicated. But what is surprising is—it was brought by Chaplain Bruce C. Hemple when his unit sailed from Seattle. Hemple learned that it was difficult to build a chapel in Vietnam, so his friends in the States came to his rescue and gave him the materials and money (cost: $3,939.00). So he took pre-fabricated structure with him.

Ground was broken for a new base chapel (Chapel 3) at McGuire AFB, recently. Shown are BG Roland J. Barnick, 438th Military Airlift Wing commander, and Chaplain (LTC) Simon H. Scott, base chaplain. The new chapel will cost $300,000 and will seat approximately 300 persons.

ABOVE: Chaplain (CPT) J. R. McClements of the 1st Cavalry, Div, 1st Squadron, 9th Cavalry, enjoys the happy thanks of Dang Dong Khoa and his family (pastor of Hoc Trost Church in Bong Son) as they receive clothing and food sent to the chaplain by friends in the States for distribution. BELOW (right): A Vietnamese youngster holds on to cookies sent from across the sea. Benevolent expressions of concern like these are going on every day.

CPT Geo. F. Leitzsey, left, of the Air Reserve Personnel Center, Denver, and COL John Hughes, chaplain for CAC, discuss program of chaplains' area programs during the colonel's recent inspection visit to Denver. Programs carried out by area chaplains meet needs of military personnel, dependents —active and reserve groups.

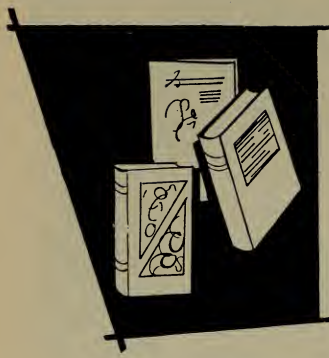
Monmouth, N.J. Presbytery lunching at McGuire AFB, 27 Apr, 1967. (L to R): Ch, COL, Meredith P. Smith; the Rev. James R. Memmott; Chaplain, LTC, Simon H. Scott, Jr.; COL Frederick LeFebre; LTC Robt. K. Carlson; and the Rev. William Brackbill.

The Rev. Arnald A. Fell, right, director of the Holy Cross Mission Seminary, discussed the artistic merits of an African swagger stick with Chaplain (LTC) Wayne E. Soliday, deputy staff chaplain for the Mil. District of Washington. Chaplain Soliday visited the seminary to present to Father Fell a check for $507.20 collected during a Catholic Good Friday Service held on the Pentagon Concourse. The artifacts and objects d'art in the seminary museum room are contributions from Holy Cross members serving in Africa, Asia and South America.

Part of a group of 36 children from 10 to 14 years of age who successfully completed a course taught by Chaplain Frederick V. Hanley over a 10-week period on the meaning of church membership. 19 requested baptism and after interviews with parents and children the 19 were baptized.

McChord Air Force Base, Washington, has a Clergy Day. Chaplain (LTC) Frances E. Jeffrey (left) and Chaplain (LTC) Emile F. Mignery (right), welcome three members of Tacoma's clergy (l to r): the Rev. Russell Myers; the Rev. Lloyd Alden; and the Rev. John Feirabend. They look at booklets about McChord AFB.

HNA TRAMG, Vietnam. Chaplain (MAJ) David G. Boyce, left, presents a painting of the newly completed Chapel of the Green Berets to COL Jonathan F. Ladd, group commander of the 5th Special Forces Group (Airborne).



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

God Still Speaks in the Space Age by JAMES ROY SMITH. Beacon Hill Press. 1967. 172 pp. $3.50.

A well-known Methodist pastor and chaplain in the Army Reserve writes a book of messages stamped with a contemporary aid and a biblical sense of urgency and reassurance. This is good grist for every chaplain's mill. The essays are a wise and helpful blend of the timely and the timeless. This kind of reading ought to be available in every military chapel and installation library.

Bittersweet Grace. Edited by WALTER D. WAGONER. World Publishing Co. 1967. 181 pp. $4.95.

Twentieth Century satire on religious persons, practices and institutions makes for delightful reading. The editor presents a good sampling under convenient headings and with some helpful introductory material. A book to save and savor from time to time. Also, another reminder that the church and genuine religious faith is robust beyond all the cleverness and spleen of its critics.

Why Christians Crack Up! by MARION H. NELSON, M.D. Moody Press. 1967 (revised). 192 pp. $3.95.

A biblical approach to mental health and emotional maturity. Readable, practical guidance and information for facing up to life's stress and strain.

Around the Corner From Sixty by VIRGINIA WHITMAN. Moody Press. 1967. 142 pp. $2.95.

Written for the older person who is interested in using his later and retirement years in the most profitable and satisfying way. A great many specific examples of wise investment of these important years are cited. An excellent gift item for a friend nearing retirement.

On Active Duty by ROY GESCH. Corcordia. 1967. 88 pp. $2.50.

Meditations for servicemen written by a pastor who obviously has lived and worked among them and knows them well. These are manly devotional musings which draw upon the daily round, the familiar scenes of service life and relate them to the verities of our faith. Wise words and helpful thoughts to put into the mind and heart of the serviceman who often is too distracted and preoccupied to put his own reflections into reverent order.

Art Centers of the World: London, Vol. I by G. S. WHITTET. World Publishing Co. 1967. 192 pp. $7.95.

Art Centers of the World: Paris, Vol. II by ALEXANDER WATT. 1967. 192 pp. $7.95.

These are the first two in a new and

attractive series on art and art centers. They will be welcomed as helpful guide books and directories, listing the important museums and galleries and significant works of art in major cities of the world. Representative illustrations are given in both color and black and white. Extensive listing of addresses as well as useful introduction and descriptive text.

Usually quality books on art are large and heavy tomes suitable only for library use. These are of convenient size for carrying (8" x 5-3/4") on an overseas trip.

A Theology for Christian Education by NELS F. S. FERRÉ. The Westminister Press. 1967. 224 pp. $4.95.

Dr. Ferré states in his preface that two convictions underlie the content of this volume: "The first is that Christian theology in order to serve the purposes of Christian education must be transposed into the educational key; the second is that Christian theology can no longer operate with the presuppositions of either substance philosophy or process philosophy" (p.11). The author points out that God as Father comes closer to his children as Educator than as Ruler, Judge, or King.

Disciplines of the Christian Life by GEORGIA HARKNESS. John Knox Press. 1967. 111 pp. $3.00.

Georgia Harkness believes that the trouble with many Christians is the lack of self-discipline. "Being a Christian makes very little difference in our living." This book helps us link the *whole* of our lives to the attempt to learn and do the will of God through the guidance of the Holy Spirit. Part I stresses foundations. Part II tells us how to put beliefs into action.

Come Sweet Death by B. D. NAPIER. United Church Press. 1967. 96 pp. $1.95.

Here is a lyrical, poetic interpretation of five stories from the Book of Genesis: the garden (chapters 2-3); the brothers (chapter 4); the flood (chapters 6-9); the tower (chapter 11); and the call of Abraham (chapter 12).

The Glory of Man by DAVID E. JENKINS. Charles Scribner's Sons. 1967. 117 pp. $3.50.

A distinguished book which puts Christ at the center of man's total life—of all that man is called upon to think, to believe, and to do in the modern world. The author brilliantly points out that the two questions—What is involved in being a Christian? and What is involved in being a man?—can be truly answered only when these two questions are inextricably bound together. Something of the larger answer can be seen in such words as: "Man to be man requires God, because God is the cause as he is the end of the emergence of man" (p. 80).

Seven Steeples by MARGARET K. HENRICHSEN. Harper & Row. 1953. Chapel Book edition. 1967. 238 pp. $1.50.

The beautiful story of an outstanding woman who became a minister after her husband died. Unaccepted by New Englanders at first, Mrs. Henrichsen eventually became pastor not of one white country church but seven.

Men That Count by CLOVIS G. CHAPPELL. Baker Book House. 1967. 164 pp. $1.95.

The original of this book of sermons was first published by Harper & Row in 1929; now Baker is issuing it in paperback. Chappell was a popular preacher—if not a deep thinker. Each of the 16 sermons has biblical insights with practical counsel.

No Cross, No Crown—A Study of the Atonement by WILLIAM J. WOLF. The Seabury Press. 1967. 217 pp. $2.25.

A Seabury Paperback. A very thorough study of the biblical concept of the atonement. Men seek salvation from four evils: suffering, error, sin, and death. The Christian answer is redemption: "The atoning act of God in Christ is the ground of Christian salvation" (p. 205). Through Christ's death, we find redemption of the past (deliverance from guilt); redemption of the present (justification); and redemption of the future (sanctification).

The Essene Heritage by MARTIN A. LARSON. Philosophical Library. 1967. 237 pp. $4.95.

Another study of the Dead Sea Scrolls. The author holds that Jesus must at one time have been a full-fledged Essene and that the core of the Christian community consisted of individual Essenes who defected to it soon after the crucifixion.

Delinquency Can Be Stopped by JUDGE LESTER H. LOBLE and MAX WYLIE. McGraw-Hill Book Co. 1967. 148 pp. $4.95.

J. Edgar Hoover reports this familiar record: "A crime in the USA every 11 seconds; a murder every 58 minutes; a rape every 34 minutes; an armed robbery every 6 minutes; a burglary every 39 seconds. And 47 percent of all that crime is committed by juveniles" (pp. 27-28). Judge Lester Loble believes—and that's what this book is all about—that one of the major causes of juvenile crime is the coddling of young offenders. Too many B.K.T.H. people (Be Kind to Hoodlums).

"Today, juvenile court functions have fallen into the hands of semi-invisible multitudes of dreamy do-gooders who have sought, and found, an opportunity to take over America's Juvenile courts on their own terms" (p. 10).

Stricter punishment is needed, says the Judge. Even the teen-agers look to their parents for firmer guidance. Moreover, exposure of names of offenders in the open courts is needed. It is wrong to keep hiding them.

Pilgrim's Process by GERALD J. JUD. United Church Press. 1967. 127 pp. Cloth, $2.95. Paper, $1.95.

The title of this book consists of two words: One, an old one, *pilgrim,* denoting those who are on a journey of faith; the other, *process,* a new word, indicating a forward movement and the way pilgrims get from here to there.

The book is a challenge for the church to get out into the world, to be concerned with more than personal salvation, to plan for and take part in—change.

Air War—Vietnam by FRANK HARVEY. Bantam Books. 1967. 186 pp. 75 cents.

Behind the Lines—Hanoi by HARRISON E. SALISBURY. Bantam Books. 1967. 214 pp. 95 cents.

There are many faces of war; but there is just one final target—victory and peace. And war changes speedily; these books will probably be out of date before you read them. But they show that war that was—or the war up to the time of the books' publication.

The first tells the story of the air war, an eye-witness, on-the-spot, in-the-air story of the planes, the men, and the new kind of war they fight.

The second is the report of a distinguished newspaperman *(New York Times)* on what he saw in North Vietnam.

War, Conscience and Dissent by GORDON C. ZAHN. Hawthorn Books. 1967. 317 pp. $5.95.

An ardent Catholic pacifist brings together sixteen articles which he has published since 1943 under three parts: Modern War and the Christian; Conscience and the State; and the Church and Dissent. His, of course, is a minority viewpoint but is more widely held today than ever before. The author admits: "None of the items in this collection were what one might call 'world shaking'" (p. 12).

Worldly Theology by CARL MICHALSON. Charles Scribner's Sons. 1967. 243 pp. $5.95.

Carl Michalson was killed in an airplane accident on November 8, 1965, at the age of 50. This book which bears the subtitle: The Hermeneutical Focus of an Historical Faith, was finished and ready for the typist before death struck. It is an impressive legacy. In it he deals with the movements in theology which have taken place during the past 50 years. He welcomes the "new secularity" of our time; and presents his concept of the new theology, a theology

framed in purely historical terms which speak to the question of man's existence in the modern world.

The People of God by H. D. BOLLINGER. The Upper Room. 1967. 80 pp. 60 cents.

A series of six worship services with meditations. Themes set forth are: The Law and the Prophets; The One Who Came; The Kingdom of God; The Church; The Holy Spirit; and The Call to Mission.

Boys and Girls at Prayer by DOROTHY and GEORGE HARPER. The Upper Room. 1967. 47 pp. $1.00 ($10.00 per dozen.)

An unusual book of prayers and devotional readings designed to help boys and girls, age 8-12, to develop an early personal prayer life.

German Guided Missiles by ROWLAND F. POCOCK. Arco Publishing Co. 1967. 120 pp. $4.95.

Technical data on the German guided missiles as developed before and during World War II.

The Worldliness of Worship by JAMES F. WHITE. Oxford University Press. 1967. 181 pp. $5.00.

The author states in his preface that this is not a book of answers, but a book of questions. He wants the readers to reflect upon some of the central concerns in Christian worship such as: Why worship? What is the place of forms in worship? And what is the substance of worship? How is worship concerned with history? What are the aims of worship? And the like.

The Response of the Church in Changing Japan. Edited by CHARLES H. GERMANY. Friendship Press. 1967. 175 pp. $1.75.

Reconcilation and Renewal in Japan by MASAO TAKENAKA . Friendship Press. 1967. 126 pp. $1.75.

Life as it is lived in Japan; Japan rising from defeat to renewal and reconciliation; the Christian movement in Japan—these are the themes dealt with most effectively in these two books.

Encounter of the Faiths by GEORGE WAYLAND CARPENTER. Friendship Press. 1967. 174 pp. $1.75.

After an opening chapter on "Is Faith Possible Today?", author Carpenter surveys briefly the religions of the world competing for man's loyalty. Finally, beyond religion is God in Christ who comes "for the healing of the nations."

Another Hand on Mine by WILLIAM J. PETERSON. McGraw-Hill Co. 1967. 226 pp. $5.50.

The inspiring story of Carl K. Becker, M.D., a quiet Pennsylvanian, who spent 35 years at the Oicha mission hospital in the Congo's vast Ituri forest. A well-told account of the day-to-day life of a missionary doctor.

Hostage in Djakarta by HAROLD LOVESTRAND. Moody Press. 1967. 215 pp. $3.95.

Caught in the middle of a native uprising against the Indonesian government in West Irian, Harold Lovestrand, Evangelical Alliance missionary, endured endless frustrations, unjust accusations, solitary confinement, relentless questions, desperate physical illness. But all along God was with him and he came through triumphantly. This is his own account of his experience.

The Man from Steamtown by JAMES R. ADAIR. Moody Press. 1967. 224 pp. $3.95.

The fascinating biography of a New England blueblood who went into the railroad business so he could become an engineer. An accident led this man—F. Nelson Blount—to become a Christian and today he is an avid student of the Bible, an enthusiastic evangelist and a man of prayer.

Living Mission by HANS-WERNER GENSICHEN. Fortress Press. 1967. 114 pp. $2.50.

An urgent call for a new theology of missions—a missiology—which will take in the whole world—its vast cultural diversification, its varieties of unbelief, the

complexities of the world situation and so on.

Jesus Our Contemporary by GEOFFREY AINGER. Seabury Press. 1967. 128 pp. $3.50.

In fresh, vigorous language, the author of this book, a young Methodist clergyman in England, describes a Christ who is our contemporary. In an "authentic way" Jesus today speaks as "victim, revolutionary, man for others, outsider, freedom fighter, celebrant, secular believer . . ." and in other ways. A powerful book!

New Directions in Theology Today. Volume 5: Christian Life by PAUL HESSERT. Westminster. 1967. 192 pp. $1.95.

Constructive, timely answers for contemporary Christians who ask, "What does it mean to live a Christian life?" "The Christian life is no accident," says Dr. Hessert. "It is a disciplined ordering of thought and activity directed toward Christian maturity . . . the ideal of which is the coinciding of all one's inclinations and the demands of love."

Rivers of Blood, Years of Darkness by ROBERT CONOT. Bantam Books, Inc. 1967. 497 pp. 95 cents.

The first full historical account of the Watts riot of August, 1965. Conot states his aim in writing this book: "To provide the reader with an understanding of why it (the riot) took place, and what may be done to prevent its repetition."

Questions of Religious Truth by WILFRED CANTWELL SMITH. Charles Scribner's Sons. 1967. 127 pp. $3.95.

Professor of World Religions at Harvard, Dr. Smith sets forth in this book the view that religious truth is indeed available to man, yet that truth does not lie in one religious system alone. Not even in theological statements but in the lives and hearts of persons.

He explores the DOG theology (death of God); the Qur'an; truth and falsehood in religion; and Christianity.

A Church without God by ERNEST HARRISON. J. B. Lippincott Co. 1967. 149 pp. $1.95.

Here we go again! Following up *The Comfortable Pew* by Pierre Berton, Ernest Harrison, another Canadian, continues the iconclastic verbalism against God, the church, the resurrection, the Bible, and traditional morality. Those who accept the authority of the Word of God will find themselves in agitated disagreement with Mr. Harrison.—L.P.F.

The Predicament of Modern Man by ELTON TRUEBLOOD. Harper & Row. 1967. 105 pp. 95 cents.

A Harper Chapel Book. An old favorite now reprinted in paperback. A keen analysis of our times.

The Parables by GERALD KENNEDY. Harper & Row. 1967. 213 pp. $1.60.

Sermons on the stories Jesus told.

The God Question and Modern Man by HANS URS VON BALTHASAR. Seabury Press. 1967. 155 pp. $1.95.

In this book the distinguished Catholic theologian examines the world view of modern man, its origin in science, and its relation to man's previous world views. "Christianity," he says, "cannot be derived from the nature of man" (p. 1). For many today, God is hidden; but the word of the transcendant God can be communicated to man through Christ and is.

The Ministers Manual. Edited by M. K. W. HEICHER. Harper & Row. 1967. 351 pp. $3.95.

The 1968 edition, or the 43rd annual edition, of the old minister's annual formerly known as *Doran's*. The heart of the book are the themes for preaching, or sermon outlines. These are sketchy and they should not be depended upon but may give the sluggish mind something to whet its own creative powers. Help is also given on the yearly calendar, the junior pulpit, and Sunday school lessons.

Serving Each Other in Love by GEORGE I. EARNSHAW. Judson Press. 1967. 125 pp. $1.50.

A practical book that examines every phase of marriage from the Christian standpoint.

The Mechanical Bride by MARSHALL MCLUHAN. Beacon Press. 1967. 157 pp. $2.95.

Paperback edition of hard cover book first published in 1951 by Vanguard. First-rate critic of our mass communications, Marshall McLuhan is being listened to more and more. In this old book, a basic one, McLuhan shows the public through picture and type how those in mass communications seek to get inside the collective public mind to manipulate, exploit, control.

The Quest for Peace Through Diplomacy by STEPHEN D. KERTESZ. Prentice-Hall. 1967. 182 pp. $4.95.

A survey of how the state has used diplomacy through the years to prevent war and create better understanding. Many changes have come about and the author points these out, with particular emphasis upon Western diplomacy. The shining hope throughout the book is that diplomacy wisely used may keep states from destroying the human race.

The Empty Pulpit by CLYDE REID. Harper & Row. 1967. 122 pp. $3.50.

More preachers are needed to fill pulpits, yes; but this book is mainly about those preachers who are in pulpits but not filling them. They are not filling them because they are not communicating. Some of the new forms that go beyond preaching are examined.

The Church Unbound by NORMAN K. GOTTWALD. J. B. Lippincott. 1967. 188 pp. $4.95.

The church is in transition. In this book the author seeks to find clues for a proper working relation between church and culture by looking closely at the relation between Israel and the nations as presented in the Bible. Gottwald urges the church to be a critical force in culture.

Women and Religion by MARGARET B. CROOK. Beacon Press. 1964. 272 pp. $5.95.

A survey of the place women have occupied in religion through many generations—in Israel, in the early church, in medieval times and today. Woman's loss of status in three religions—Judaism, Christianity, and Islam—is examined and an argument is made for men and women alike to utilize women's innate life-conserving capacities and intuitive insights to meet the needs of today.

Quest for Reality. Compiled by MERTON B. OSBORN. Moody Press. 1967. 128 pp. $2.95.

The religious faith of 15 people including Dwight Eisenhower, Bobby Richardson, Madame Chiang Kai-shek, Colleen Townsend Evans. These profiles were first printed in various religious journals and are now reprinted in book form.

Guiding Your Son or Daughter Toward Successful Marriage by LESLIE E. and RUTH SMALL MOSER. Baker Book House. 1967. 110 pp. $2.50.

A successful marriage is an achievement, not an accident. The Professor of Psychology at Baylor and his wife counsel parents on how to help their teen-agers in such areas as compatibility in marriage, sexual adjustment, growth toward maturity and religious influences.

What's God Doing Today? by REID ISAAC. Seabury Press. 1967. 128 pp. $3.95.

Stories from the Bible presented in a lively fashion for young people especially; but the book will be useful to parents and to church leaders of youth. These talks were first given in St. James' Episcopal Church in New York City to persons from first grade through the eighth; present also were a few high school students and many parents.

40 Ways to Teach in Groups by MARTHA M. LEYPOLDT. Judson Press. 1967. 125 pp. Paperback. $2.50.

The church school teacher who always lectures will be surprised to discover how many other ways there are to teach! To name a few: Brainstorming; Buzz Groups; Expanding Panel; Play-Reading Talk-Back; Research and Report; and on through 40 ways. A helpful book.

How to Buy Stocks by LOUIS ENGEL. Bantam Books. 1967 (4th revised ed.) 259 pp. 95 cents.

Based on the principal that the stock market is going up, this famous book tells the investment story from beginning to end—what you should know about common stocks, preferred stocks, bonds, investment banking, how you open an account, how you do business with a broker and so on.

Today's American Jew by MORRIS N. KERTZER. McGraw-Hill Book Co. 1967. 296 pp. $6.50.

Would America be different without our six million American Jews? What have the Jews contributed to our national culture? In this engaging book Dr. Kertzer, spiritual leader of the Larchmont Temple in Larchmont, New York, and a former Army chaplain portrays the life, the contribution, the attitudes of today's American Jews.

Introduction and Commentary on Bertolt Brecht's Galileo by MARGARET IVES. Seabury Press. 1967. 31 pp. 85 cents.

One of the commentaries in the **Seabury Reading Program**. This one on Brecht's *Galileo*. The student will need a copy of that book, too. But the commentary will make Galieo come alive. Write Seabury for a complete listing of commentaries.

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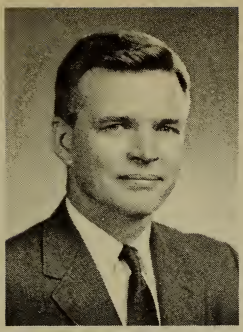

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PHOTO CREDITS: Pages 24-26, Impact Pictures; page 34, U. S. Navy; pages 43-57, U. S. Army, U. S. Navy, U. S. Air Force.

BACK COVER: H. Armstrong Roberts.

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us
a child
is
Born